

The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

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THE ADVENT HERALD

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BOSTON, MASS.

J. Litch, Editor.

To whom remittances for the Association, and com-

Letters on business, simply marked on envelope "For

Ques," will receive prompt attention.

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[For Terms, &c., see Fourth Page.]

Communications.

[Original.]

NOTES FROM CANADA.

Bro. Litch:—Though not much given to

journalizing, perhaps, as I have occupied but

little space in your paper some time past, a

brief journal of a tour I am making in Canada

may not be unacceptable to at least some of

your readers. During our Conference at

Chapin, some of our Canada brethren, Eld. J.

Chapman and others, urged me to take a tour

into Canada at my earliest convenience. I

returned home, however, and as I was preach-

ing in Mt. Holly one-half the time, I went

to work for one of our brethren in the hay-

field, and preached to the church there all the

time. Feeling that I was not doing all I

might, and recollecting my invitation to Cana-

da, I wrote Bro. Orrock. He would spend the

month of September with them if they de-

sired. Arrangements were made accord-

ing. On the 10th, I started, and the glorious

harvest, accompanied by my eldest daughter

and my little boy. Arrived in W. Saturday

night. Found the dear church there passing

through many trials. May God, in his infi-

nite goodness, cause the clouds all to depart,

and the healing beams of the sun of peace to

shine upon them once more.

Sabbath, Aug. 21. I was glad when they

said, come and let us go to the house of God to-

gether. In the morning I listened to a dis-

course from Bro. Canfield. In the P. M.

preached on the character of Christ. At 5

P. M. listened to a discourse from an Episcop-

alian minister, a brother of Dea. Thomas,

who was present. He preached a very good

sermon, at the close of which he congratu-

lated them on the soundness of their views re-

specting the character of Christ, as set forth

in the P. M. discourse. Had a very pleasant

visit for a day or two with our friends in W.,

but as I thought of a dear one, whose spirit

rests in the bosom of Abraham, and whose

body sleeps in the grave, I was admonished

"This is not your rest," and I could but cry

with the poet,

"I am weary of staying, O, when shall I rest?"

But the time we could tarry in W. drew to

a close.

Wednesday, P. M., Aug. 24th. Started for

Johnson; put up with Bro. Allen's folks;

found them as usual waiting for the consol-

ation of Israel. A family of seven, all look-

ing for the blessed hope. This is truly the

pilgrim's resting place where he may tarry

for a night. May the good Lord reward them

for their labors of love.

Thursday, 25th. Went to St. Troy. Put

up with Bro. Coburn, tarried over the 26th

to write letters, &c., and in the evening

preached to a goodly number of pilgrims at

Bro. Brown's subject; Supping with Christ.

The saints were comforted, and we looked

forward with sweeter anticipations to the

time when we should sit with Christ at his

own table in his kingdom.

Saturday, 26th. Went on our way to

Derby Line. When about half way there

saw a house consuming with fire, and as the

devouring element destroyed the home, and

hopes, and property of a single family, how

forcibly were we reminded of that time when

the elements shall melt with fervent heat,

and all the works of man shall be burnt up,

and the just shall shine as the sun in the

kingdom of our Father.

met the brethren in the sanctuary, and

were comforted by the coming of Bro. Or-

rock and lady, and Bro. Gould and wife,

from Canada West. How sweet to meet and

greet those of like precious faith! Bro.

Gould had come hundreds of miles to get

acquainted with brethren looking for the

Holy Coming One, and to be baptized into

the likeness of Christ's death. Accordingly

the sacred rite was administered at Water-

loo by Bro. Orrock, Sunday, Sept. 4th, and

our brother went on his way rejoicing.

Wednesday, 30th. Preached at the stone

school house, Beebe Plain. Health poor,

mind clouded,—the enemy seemed to take

advantage of the same to tempt us with the

thought that we had sinned against the Lord

in coming to Canada. On the whole a mis-

erable time.

Thursday, Sept. 1st. Again at Beebe

Plain. Health better; mind clear; a good

congregation. On the whole a good time in

contemplating the "city of God." And as

the beautiful structure rose before us, we

could but exclaim with the poet,

"When, O, thou city of my God,
Shall I thy courts ascend?"

Our darkness had passed away, and we were

sitting in the sun-light of his countenance

who said, "Go preach my gospel."

Friday, 2d. This P. M. visited at Bro.

Davis', near Libby's Mills, where I was to

preach in the evening. In conversing with

his daughters, found one of them had made

a profession of religion some time before, and

had measurably gone away. But as we

talked of the forgiving mercies of God, and

the necessity of living in constant prepara-

tion to meet him, the falling tear testified

that all interest was not lost in the subject.

The other had never publicly embraced

Christ, but felt her need as a sinner, and be-

lieving the end of all things to be at hand,

felt the necessity of coming to Christ now.

May God help her to be in earnest. This

evening at the mills had a good time in talk-

ing to a good congregation, concerning sow-

ing the seed of truth, and the glorious

harvest those should reap who sow to the

spirit here. At the close, the old-fashioned

songs, sung in the spirit of '43, not only told

of some old pilgrims there, but they told also

that they had not lost their interest in the

blessed Hope,—in looking for the Holy

Coming One.

Saturday, 3d. A dark, dreary day, but we

trust we had communion with God, and thus

heaven and peace in our own bosoms. Start-

ed for our next appointment, Magog; on ar-

riving put up with Bro. Johnson—the father

of our late poetess, Helen M. J. Found

them still counting themselves pilgrim stran-

gers here. And still they are reminded of

the land where "the inhabitants shall not say,

I am sick," by having another daughter—the

wife of Dr. Somers—confined to a sick room.

She has been confined for years, but the hope

of immortality enables her to say—

"I'll bear the toil, endure the pain,
Support thy Word."

Though the weather was dark and gloomy

had a goodly number out to our evening ser-

vice, whose attention we directed to that

country where

"All clouds shall depart,
The wilderness shall cease,
And every soul shall be glad,
Enjoy eternal peace."

Sept. 4th. The Sabbath dawned upon us

dark and dreary, but a goodly number assem-

bled in the sanctuary to listen to the words

of life. Had a good time in presenting the

present state of the world as a fulfillment of

prophecy. On the whole a good day.

Monday evening, 5th. I uttered my solemn

protest this evening against those pas-

tors who have scattered and destroyed the

flock of God's pasture with distracting ques-

tions and vain words. "Let no man deceive

you with vain words, for because of these

things cometh the wrath of God on the chil-

dren of disobedience." It was well received

by all, and I trust good was done.

Tuesday morning, 6th. Met the Rev.

Mr. Lewis, of the Wesleyan church, this

morning, and in conversation he expressed

himself as satisfied that the world would con-

tinue ten thousand years yet in its present

state, before the coming of Christ. He ar-

gued thus: "If God would give his Son to

die and make atonement for sin, when as yet

there were but two sinners, will he bring the

hath devised, nor hath any mortal hand worked out these great things. They are the gracious gifts of the Most High God, who, dealing with us in anger for our sins, has, nevertheless, remembered mercy." "He stayeth his rough wind in the day of the east wind."

Consider, also, what incidental blessings have been brought directly out of the very calamities that the country has been suffering. This strife of parties and sections is a terrible thing. The shame and evil of it are beyond expression. War, at any time, in any cause, is a dreadful scourge. It is always a breeder of infamies at which humanity revolts, to say nothing of religion. It so shakes the foundation of society, loosens the restraints of public sentiment, interrupts and changes the pursuits of private happiness, brings misery and wretchedness in so many forms, and is so doubtful in its issues, that no wise and good man can ever accept it but in cases of dire necessity. And civil war is the most dreadful of all. The responsibility that is upon those who wilfully bring it on is one which will sink the guilty to perdition's nether caverns. But, incidentally, there is often good in evil, and God, in the mystery of his providence, maketh even the wrath of man to praise Him. It has been so in this contest. Much life and treasure is being expended, and we are yet in the crucible, not knowing what the exact result of the experiment shall be. But with all the corruption, guilt and misery attending it, good is being evolved. The world is looking on and learning lessons of wisdom. History is being made which will instruct the ages. Thoughtful minds are being called to a review of the inaccurate philosophy and theology into which the nation was carelessly drifting, and bringing forth safer and truer views of things. The majesty and importance of law are being exhumed. The necessity of a different tone and spirit of national life is being discovered; other ideas of fiscal policy and military defenses are being tested; new sources of support and improvement have been opened to the poorer classes; old delusions and prejudices are being exploded and cast to the winds; new means of wealth and prosperity have been rendered available. Whilst thousands are being irretrievably ruined, many that were lost are being saved; and if our people will but learn the lessons which Providence is endeavoring to teach us, these shall be to us the fun which driveth away the chaff, that only the precious wheat may remain. Nay, and amid all this, what great wonder is being enacted before us? What mighty miracle, as in the days of Moses? Take your stand for a moment with Balaam, "on the top of Peor that looketh toward Jeshimon," and see. Behold the thousands upon thousands of the long oppressed coming forth dry-shod through all this sea of blood, on their way, with their wives and little ones, to the Canaan of Liberty, sounding the loud cymbals of their deliverance over the waves that are closing upon the pride of their oppressors forever. Behold these strange outpourings of this strange strife of brothers, and see, and confess, with grateful joy to the dear God who presides over it, that "He stayeth his rough wind in the day of the east wind."

And, with all, look at our assurances for the future. Dark and impenetrable that future may seem to us, but He who sees the end of all things from the beginning has laid down the sure foundations on which confident anticipations may be built. God is at the helm of things. Whatever may be man's perplexities and fears, the way is clear and plain to him, and nothing can defeat his gracious purposes, or bring his promises to nought. He has his great plans of good to all who put their trust in Him, and they shall be infallibly consummated. Let these days of mystery and trial develop what they may, the result, all things considered, shall be the very best that infinite wisdom and goodness can devise. And if it should even be the great day of his dreadful judgments into which we are being brought; that day that shall burn as an oven; the day of the extermination of every plant which He hath not planted; the day when thrones shall fall, and constitutions fail, and confederations dissolve, and all the proud works of apostate man be turned to desolation; still the Lord has covenanted to be as a hiding place from the wind, and his people shall sing Hallelujah for ever, over the great salvation that that day shall bring.

RICHARD WEAVER.—We learn by the late English papers that Richard Weaver, the great Revivalist preacher, was recently baptized by the Rev. C. H. Spurgeon, at the Metropolitan Tabernacle. The following notice of the labors of Mr. Weaver among the soldiers, we copy from an English paper: "That indefatigable, we had almost said ubiquitous, soldier of the cross, Richard Weaver, has been preaching a crusade in the camp at Aldershot. This man, whose perseverance and self-spend energy is perhaps almost unequalled; who has travelled over greater distances, preached to greater numbers of people, and more frequently, probably, than any living minister of the Gospel, delivering, he tells us himself, (and we believe, in no spirit of boasting,) sometimes as many as seven sermons a day—this modern champion of Christendom was, surely, a suitable man to lift the banner of the cross among the warriors of our Queen. At the soldiers' mission hall (a new and comfortable building, holding about one thousand persons, situated on the top of the hill at Aldershot), Mr. Weaver preached on the first two evenings of last week to crowded audiences. 'We can well imagine how his bronzed and stalwart listeners would appreciate the hardy teaching of such an uncompromising Christian warrior; and how effectively he would enlist into his service, smiles and illustrations drawn from the every-day incidents of a camp life! His first sermon was from the most appropriate text, 'I have fought a good fight.' He showed what it was 'that Paul, and all who would follow his example, had to contend against, and what the reward of a well-fought campaign would be. On the next evening, although the text was not so obviously pertinent, the discourse was especially appropriate to those who, while they

desired to serve Christ, were surrounded by scoffing and worldly companions, whose influence made them fear to confess their Lord and Master. It was, 'I am not ashamed of the Gospel of Christ.' He pointed out to his hearers that, whatever their experience might be of the sin and degradation in a soldier's camp, his own experience among the colliers of the North far surpassed it. The English soldier, almost always, has the privilege of hearing the Gospel on the Sabbath; but among the colliers scarcely a man hears the sound of the Word from one year's end to another. On each occasion a good sprinkling of red coats were present, but the majority of his hearers were undoubtedly females. It is to be regretted, perhaps, that as his object was to come into personal contact with the soldiers themselves, that a larger proportion of them could not be induced to attend.

FOLLIES OF GREAT MEN.—The Sublime History of Fools is a book which ought to be written, and which we doubt not would sell greatly. All great men have had their follies, and the field open for gleaming is almost boundless. For instance, we have such facts as the following, recorded in biographies and histories:

Tycho Brahe, the astronomer, changed color, and his legs shook under him, on meeting with a hare or a fox. Dr. Johnson would never enter a room with his left foot foremost; if by mistake it did get in first, he would step back and place his right foot foremost. Julius Caesar was almost convulsed by the sound of thunder, and always wanted to get in a cellar, or underground to escape the dreadful noise. To Queen Elizabeth the simple word "death" was full of horror. Even Talleyrand trembled and changed color, on hearing the word pronounced. Marshal Saxe who met and overthrew the opposing armies, fled and screamed in terror at the sight of a cat. Peter the Great could never be persuaded to cross a bridge; and though he tried to master the terror, he failed to do so. Whenever he set foot on one he would shriek out in distress and agony. Byron would never help any one to salt at the table, nor would he be helped himself. If any of the article should happen to be spilled on the table, he would jump up and leave his meal unfinished. The story of the great Frenchman, Malebranche, is well authenticated. He fancied he carried an enormous leg of mutton on the end of his nose. No one could convince him to the contrary. One day a gentleman visiting him adopted this plan to cure him of his folly.

He approached him with the intention of embracing him, when he suddenly exclaimed: "Ha! your leg of mutton has struck me in the face!" at which Malebranche expressed regret. The friend went on. "May I remove the encumbrance with a razor?" "Ah! my friend! I owe you more than life. Yes, yes, by all means cut it off!" In a twinkling the friend lightly cut the tip of the philosopher's nose, and adroitly taking from under his cloak a superb leg of mutton, raised it in triumph. "Ah!" cried Malebranche, "I live! I breathe! I am saved! My nose is free! my head is free! but—but—it was raw, and that is cooked!" "Truly, but then you have been seated near the fire; that must be the reason." Malebranche was satisfied, and from that time forward he made no more complaints about any mutton leg, or any monstrous protuberance on his nose.

A FASHIONABLE PARLOR.—Mrs. Harriet Beecher Stowe, in her "House and Home Papers" in the Atlantic Monthly, speaks thus of this peculiar American institution:

How many people do we call on from year to year, and know no more of their feelings, habits, tastes, family ideas, and ways than if they lived in Kamtschatka? And why? Because the room which they call a front parlor is made expressly so that they never shall know. They sit in a back room, work, read, talk, perhaps. After the servant has let you in and opened a crack in the shutter, and while you are waiting for them to change their dress and come in, you speculate as to what they may be doing. From some distant region the laugh of a child, the song of a canary-bird, reaches you, and then a door claps hastily to. Do they love plants? Do they write letters, sew, embroider, crochet? Do they ever romp and frolic? What books do they read? Do they sketch or paint? Of all these possibilities a mute and muffled room says nothing. A sofa, six chairs, two ottomans fresh from the upholsterer's a Brussels carpet, a centre table with four gilt Books of Beauty on it, a mantle-clock from Paris, and two bronze vases—all these tell you in frigid tones, "This is the best room"—only that and nothing more. And soon she trips in, in her best clothes, and apologizes for keeping you waiting, asks how your mother is, and you remark that it is a pleasant day; and thus the acquaintance progresses from year to year. One hour in the little back room, where the plants and canary-bird and children are, might have made you fast friends for life; but as it is, you care no more for them than for the gilt clock on the mantle.

ADVANTAGES OF CRYING.—A French physician is out in a dissertation on the advantages of groaning and crying in general, and especially during surgical operations. He contends that groaning and crying are the two grand operations by which Nature always anguish; that those patients who give way to their natural feelings more speedily recover from accidents and operations than those who suppose it unworthy a man to betray such symptoms of cowardice as either to groan or to cry. He tells of a man who reduced his pulse from one hundred and twenty-six to sixty, in the course of two hours by giving full vent to his emotions. If people are at all unamiable about anything, let them go into their rooms and comfort themselves with a loud boo-hoo, and they will feel a hundred per cent. better afterwards. In accordance with the above, the crying of children should not be too greatly discouraged. If it is systematically repressed, the result may be St. Vitus' dance, epileptic fits,

or some other disease of the nervous system. What is natural is always useful; and nothing can be more natural than the crying of children when anything occurs to give them either physical or mental pain. Probably most persons have experienced the effect of tears in relieving great sorrow. It is even curious how their feelings are allayed by their free indulgence in groans and sighs. Then let parents and friends show more indulgence to noisy bursts of grief, on the part of children as well as of older persons—and regard the eyes and mouth as the safety valves through which nature discharges her surplus steam.—Philadelphia Post.

THE YOUNG INFIDEL AND DR. BEECHER.—About thirty years ago a synod and an infidel convention were in session at the same time at Albany, and it so happened that both adjourned the same day.

Next morning several members of synod were on board of the boat for New York, and among them the Rev. Dr. Lyman Beecher. There was likewise on board a young man, a member of the convention. His appearance was prepossessing, having talents far above mediocrity; and with a bold front, worthy of a better cause, he publicly avowed the sentiments of Fanny Wright and Robert Dale Owen.

Whether an introduction to Dr. Beecher was desired by the young man, or sought by the doctor, is not remembered. They met, however, and when it was known that they were engaged, many gathered around them. The young man boldly advanced his principles. The doctor, in meeting them as well as urging the claims of Christianity, spoke in a subdued tone compared with that of his infidel friend. In a short time both were speaking so low as to be heard only by those very near. The conversation continued perhaps forty minutes. A gentleman who heard the whole discussion, being acquainted with Dr. Beecher, asked him, after they parted, why he did not speak louder, as many were anxious to hear the points of the argument. "O, I had the lever upon the young man, and did not wish to arouse his pride," was the doctor's reply.

A quarter of a century passed away, and the writer never heard of the young infidel again until 1854, when he learned that within six months after that interview the young man renounced his infidelity, savingly "found him of whom Moses and the prophets did write," and became an able minister of the New Testament; dating his convictions of truth, under the blessing of the Holy Spirit, to the arguments of Dr. Beecher, and the Scriptures presented by him.

THE KING'S THREAD.—Some years since, an intelligent foreigner, a sailor, called on a clergyman in one of our seaport towns, to give him an account of his religious condition, and to ask advice in reference to religion. In the course of his recital, he remarked upon the darkness in which his mind had been for many weeks. He could see no purpose for which he existed, and no plan by which the moral world was governed. He set himself to inquire whether the world were really a confused and chaotic jumble of events, or a system of connected relations; whether it were a system of moral government in the world, he was an exception, or was cared for and an object of interest in this scheme. And finally, to use his words, he discovered the *King's Thread*. Being called upon to explain his meaning, he said that in his country every cable, consisting of a vast number of minute strands, contained one thread of a peculiar color and material, and that however complicated the twistings of the cable, a careful examination would discover this thread. It was a symbol of the Sovereign's presence wherever a ship of his nation was found. So in his moral history he had been able to discover the evidence of God's supervision, and recognition of his presence and his place. He had found the *King's Thread*. This thread runs through all the government of God. The perplexity and darkness, in which many persons pass much of their lives, is altogether unnecessary. If, instead of a selfish confining of ourselves and our thoughts to questions of our own present peace and welfare, we were to feel after God, and endeavor to recognize his hand, and see his person, no doubt we should often have all mystery cleared up, and we should walk in the light and in the day. The *King's Thread* would be seen to run in perfect order through all the apparent tangle of life.

THE POWER OF GOD.—The Thracians had an emblem expressive of the almighty power of God. It was a sun with three beams—one shining upon a set of ice and melting it; another upon a rock and melting it; and a third upon a dead man and putting life into him. How strictly does this emblem harmonize with what the apostle says of the Gospel—that it is the "power of God unto salvation to every one that believeth; it melts the hardest heart into a uniform obedience to the divine will, and raises those who were dead in trespasses and sins to a life of righteousness."

OUR OWN FIRESIDE.—Is there a man who does not love his own fireside, his hearthstone, his wife, and his old family Bible? The fireside, the hearthstone, the wife, and the Bible brighten the fire on the hearth, and without the wife and the Bible we should be miserable, the most miserable of men! Our heart teaches us that the fireside is the most sacred spot on earth. No rash intruder can touch it. We love it so reverently, with the old Bible, we could do any desperate deed to protect both! It is both happily and truly said that "The music of happy voices encircling our firesides and our tables, the smile of greeting, the sympathy in sorrow, the nameless little kindnesses that sparkle off from the altar of family affection, the unwearied watching of the sick chamber, and the soft arm of latest devotion, which soothes and sustains us, and aids us to lean securely upon the rod and the staff which now alone can comfort us through the

shadow; all these are but the responsive blessing to that love and care, and gentleness which we have shown in our households—the natural reward of a true domestic morality."

True, every word! The smile and sympathy and kindness cheer our heart at the fireside. The bright fire in midwinter, the soft whispering of love in midsummer, the delicious music of all things in Nature—combine harmoniously to make our own fireside a happy home. If we help one another and if we give kind words to one another here, may we not hope to receive some additional blessings hereafter?

The Advent Herald.

TUESDAY, SEPTEMBER 27, 1864.

JOSIAH LITCH, EDITOR.

REDUCED FARE TO CONFERENCE, FROM NEW YORK.

NEPTUNE STEAMSHIP COMPANY.

CAPTAIN J. W. NYE.

Will, (until the completion of the other steamers of this line) run tri-weekly between Providence and New York, leaving Fox Point Wharf, Providence, at 4 o'clock, P. M., on Mondays, Wednesdays and Fridays.

Returning, will leave New York, from Pier 27, North River, (foot of Robinson Street,) on Tuesdays, Thursdays and Saturdays, at 4 o'clock, P. M.

Arrangements have been made with the above company for half-fare excursion tickets to Providence and return. The usual fare is \$4. Friends coming by this line will, when procuring their tickets, state that they purpose attending the "American Millennial Association." Those coming by this route will find, in addition to half-fare, a splendid steamer, with fine accommodations. Leaving New York at 4 o'clock, P. M., you reach Providence without any change, about 6 o'clock, A. M.

FARE REDUCED TO CONFERENCE VIA BOSTON.

Arrangements have been made with the Boston and Providence Railroad Company for half-fare tickets from Boston to Providence and return. Purchase regular tickets at the Boston Railroad Office for Providence, and at Conference you will be furnished with free return tickets.

Trains leave Boston for Providence: A. M. 7. 25. 10. 30. 11. 10. P. M. 4. 00. 5. 30. 8. 30.

On arriving in Providence, inquire for the Church of Yahveh, 158 Broad Street.

CANADA FRIENDS AND CONFERENCE.

Bro. Litch—You might say through the Herald that the President of the Connecticut and Pass. Railroad has informed me that "if any considerable number" will go from our section to the Conference in Providence, taking the cars at Newport Vt., they will be carried over his part of the road for fare one way. How many will take advantage of the offer, and attend the meeting? Let us see. Yours as ever,

J. M. ORROCK.

Waterloo, C. E.

AMERICAN EVANGELICAL ADVENT CONFERENCE.

The Annual Meeting of the American Evangelical Advent Conference will be held (Lord willing) at Providence, R. I., commencing Tuesday October 11th, at 2 o'clock, P. M., and continue over the following Sabbath. J. H. PEARSON, Jr., President. H. CAMPFIELD, Secretary.

Waterbury, Vt., Aug. 23 1863.

A. M. Association.

ANNUAL MEETING.

The Annual Meeting of the American Millennial Association will be held at Providence, R. I., on Thursday, October 14th, 1864. And also the Quarterly Meeting of the Standing Committee, at the same date and place. JOSIAH LITCH, Pres. F. GUNNER, Sec.

ORDER OF EXERCISES

At our Conference.

Tuesday, Opening services of the A. E. A. C. Evening. Annual Discourse before the Conference, by O. R. FASSETT.

Wed. A. M. Session of the Conference. P. M. Discourse, followed by business. Evening, Discourse.

Thurs. A. M. Business of the A. M. A. C. P. M. Anniversary of our Publishing Association. Addresses.

Evening, Discourse.

Friday A. M. Business. P. M. Sabbath School Anniversary. Addresses.

Evening, Sabbath School Exercise.

Sat. A. M. Reports pertaining to the general interests of the cause. P. M. Discourse.

Evening, Discourse.

Sabbath, Discourses A. M. P. M. and Eve. Prayer-meeting each morning, commencing at 8 o'clock.

Among the subjects which may be expected at the Conference, the following are assigned to the brethren named:

1. The Atonement. J. S. GARVIN.

2. The Divinity of Christ. D. BOSWORTH.

3. The ultimate design of God in creation. J. PEARSON.

4. The Nature and Attributes of the human soul. D. I. ROBINSON.

5. The events which are to precede Christ's Advent. J. M. ORROCK.

6. The order of events preceding, accompanying and following the advent. R. HUTCHINSON.

7. The nature and peculiarities of the Millennium. I. H. SHIPMAN.

8. The Christian Ministry, its importance and its claims. J. LITCH.

9. The great need of the Church. C. CUNNINGHAM.

The following questions will also be considered during Conference:

1. Has the antichrist of prophecy yet been developed? if so, how and when?
2. Have the signs in Matthew xxiv: 29 yet appeared? if so, when and where?
3. To what extent will the judgment, at Christ's coming, affect the nations and kindreds of the earth? L. OSLER for COM.

RALLY FOR THE CONFERENCE.

Reader, are you arranging to be present? Why not? Do you think you will be a loser by it, either temporally or spiritually? We do not. The Jews were required to appear in Jerusalem three times a year before God. And they never prospered in temporal things as well as when they attended to this duty. Break, then, the cords which bind you to the world, and come to Conference. The fare is reduced from Boston to Providence to \$1.35, both ways. So also from New York to one half fare. See notice.

FINANCIAL.

The Treasurer of the A. M. A. will be at the Conference with his books, ready to receive any dues to the office, or advance payments for the Herald. Brethren and sisters attending will do well to bear this in mind, as well as inform the friends in their vicinity that are not expecting to attend, that they may avail themselves of the privilege of sending by those who come as delegates or otherwise. At the same time let the friends express their preference how or in what manner we shall meet the increased expenses of the office, whether by increasing the price of the subscription, or by voluntary contributions. As these matters will come up for consideration, the brethren will bestir themselves, and come prepared to aid—remembering that all are equally interested in this matter. ANTHONY PEARCE, Chairman of Financial Committee.

P. S. A list of new subscribers brought by those who may attend would greatly aid in the settlement of the question proposed above.

"ALL ISRAEL" SAVED.

We have already shown that "All Israel" cannot mean all descendants of Jacob, and the salvation spoken of cannot mean their conversion, for conversion is a pre-requisite to their being "Israel" in the sense in which Paul uses the term in this argument. It must therefore mean their final and "everlasting salvation, world without end." We have also seen that the time of this salvation is at the second Advent of Christ.

And this will further appear from the following clause of the passage: "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Rom. xi: 26. This text is a quotation from Isa. lix: 20, which reads thus: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." This evidently refers to the coming of Messiah, and he will come to Zion as king; and will come to all converted ones of Jacob the same class whom Paul calls All Israel. The nationality of Israel was broken up, as we have seen, for their national sins. All national punishment must be inflicted in this dispensation for sins committed here. At the coming of Christ the great national sins of the Jewish nation, for which it was broken up, will have been expiated, and it will be said of Jerusalem and her children, "Her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins." Isa. xl: 2.

2. Christ will, when he comes, pronounce this absolution, and to all the race of Jacob who have received him as their king he will give the restored nationality from which they were cast out. "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." Jer. iii: 17, 18. In these verses we learn that the Lord is to establish his throne at Jerusalem, and the house of Judah and the house of Israel, the two tribes, and the ten tribes, both of whom are now scattered among all nations, shall come together out of the land of the north to the land God gave to Abraham, Isaac and Jacob, and their seed, "for an inheritance."

Thus the future nationality of the people is assured. But that this future nationality is to be composed of the remnant, according to the election of Grace, is apparent from verse 14. "Turn, O, backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city and two of a family, and bring you to Zion." The condition, then, on which the restoration is to take place is that they turn from their backsliding. And this is to be while yet in the dispersion in the north country. That it is only the believing and obedient remnant is evident from the promise, "I will take you, one of a city and two of a family, and bring you to Zion." If the whole body of Jews were intended, why this specific promise to a very small remnant, "one of a city and two of a family?"

This promise of restoration has been made to every generation of Jews for the last 2500 years. And no doubt some in each generation have received and acted on the exhortation, and looked for the fulfillment of the promise, "I will bring you to Zion," and yet have lived and died in their dispersion. Will the promise made to them, and which they believed, fail of its accomplishment to them personally? If not, it can only be fulfilled in the resurrection of the just. And this is yet further evident; for the promise of everlasting inheritance was as certainly made personally to Abraham, Isaac and Jacob as to their seed. And they can only have the promise by being raised from the dead. "He brought him (Abraham) into this land where in ye now dwell: and he gave him none inheritance in it, no so much as to set his foot on." Yet he promised to give it to him for a possession," said Stephen. Acts vii: 4.

5. That promise remains yet unfulfilled, ac-

cording to Paul. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

for he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. xi: 8-13. Abraham, Isaac and Jacob, and a multitude of their descendants, as numerous as the stars of heaven, have all died in the faith of that promise but never received it. Will it fail? Not unless the resurrection of those worthies fails.

THE DISCUSSION.

We have received a note from Bro. Orvis, one of the editors of the People's Preacher, in which he says that as they are intending to suspend their paper for a few months, they will not be able to go on with the discussion at present. We shall of course have to acquiesce with these facts, and the discussion will rest till the Preacher or its successor commences. In the meantime we give the following from the Preacher of Aug. 22, which will give our readers an idea of the Preacher's mode of argumentation in treating of this subject:

(For the People's Preacher.)

"Mr. Editor.—Allow me to remark on Acts, first chapter, tenth and eleventh verses.—And while they looked steadfastly toward heaven as he went up, beheld two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken from you into heaven shall also come in like manner as ye have seen him go into heaven." The letter is spoken of here, Christ's body did ascend, and as here in like manner shall Christ descend. It has been supposed that Christ's fleshy body will return to earth. Christ's visible body of flesh did rise to convince his disciples of the truth of the resurrection. But his spiritual body rose first, and went to Paradise, but that was no evidence to earth that the resurrection from the dead is heaven's truth. Christ, therefore, did enter his earthly body, and quickened it, and went up out of sight in that body to convince men that they would arise from the dead. It is said here that Christ shall descend in like manner that you see him ascend. Now how can it be made plain to the understanding of men that if Christ does not bring that same earthly body to earth, that passage would be fulfilled? First, who were the disciples gazing at? It was a natural body, because their natural eyes could not behold a spiritual body. Now which of the two bodies did the two men have reference to when they said, 'As you see Christ ascend even so shall he descend?' These shining ones had no reference to Christ's earthly body, but the outward form had to be put on in order to give an idea to his disciples that Christ was in that form. The body without the spirit was nothing to them; they left it in the tomb. It was the spiritual man, or the spiritual Christ that attracted their attention, and that could not be manifested without a natural body. Those shining ones did not refer therefore to Christ's body of flesh, but the spirit was what they referred to when they said in like manner shall he descend.

"We scarcely can doubt that the above interpretation of the words of the 'shining one' is better than any we can give. We have never cared to decide whether Jesus re-appeared and ascended in the same body that was laid in the grave or may, for whether He did thus re-appear to his disciples or not, it is certain that flesh and blood doth not enter the kingdom of God—hence whether the body of Jesus was dispersed and reduced to its original and material elements on the morn of the resurrection, or the morn of the ascension, we are not anxious to know! Whether Christ assumed the same material body that the disciples might gaze upon it with the natural eye, or whether he assumed a material human form like the body in which he was crucified, it is not important to know—no more than it is important to know where the body of Moses was buried, or whence the body in which God appeared unto Lot and Abraham and Manoah and Joshua and Moses, or to Adam in the garden, for each and all are alike miraculous events, as the above writer says, 'in order to communicate with man.' If we interpret these events as parallel to the case of Galahzi with the prophet Elisha, when Galahzi's eyes were opened that he might see spiritual beings and powers, we shall not be far from the truth, for it is certain that the real Christ did not sleep in the grave till third day, and that his reappearance, as this writer says, was only a proof of his anterior, spiritual existence, or resurrection, but remember, also, Jesus himself fully and plainly dissuades us from giving any value to or reposing any trust in an outward Christ in the following words: 'What if ye should see the Son of man ascend up where he was before? it is the spirit that quickeneth; the flesh profiteth nothing.' We have not a doubt that the words of the angels on this occasion refer rather to a triumphant Christ or a glorified Christ than to any outward appearance of Christ."

This is what we should call hard toiling to explain away the stern fact which stares these writers in the face, that Christ's natural body was present, and the disciples gazed upon it as he went into heaven. But "these shining ones" had no reference to Christ's earthly body" when they said "this same Jesus shall so come in like manner," &c. Is X. satisfied with such reasoning? But Bro.

Orvis says, "We can scarcely doubt the above interpretation of the words of the 'shining one' is better than anything we can give." If so, we advise Bro. O. to abandon a theory which requires such reasoning for its support. We do not doubt the correctness of his remark, however; for it is all the disposition of which we can conceive, which can be made of the passage on their hypothesis.

But Bro. O. thinks it a matter of no consequence what became of the body of Christ. But the Jews thought it a matter of some consequence, or they would not have taken such pains to keep it in the tomb. Christ thought it a matter of importance, or he would not have said, "Destroy this temple," meaning his body, "and in three days I will raise it up." He would not have said, "It is I myself, handle me and see; for a spirit hath not flesh and bones as ye see me have," if it had been of no consequence. Nor would the angels have said to the women who came to anoint his body, "Ye seek Jesus; he is not here, he is risen; come see the place where the Lord lay." They certainly had reference to his body, for it alone lay in that tomb.

The Preacher is most assuredly on the Anti-Christian side on this subject; he is on the down-hill road, and had best stop short before he attains a velocity which will preclude him from doing so. Why does he talk of a spiritual resurrection anterior to Christ's disappearance from the tomb? Was his spirit dead at any time? Do the Scriptures teach any resurrection of Christ before the morning of the third day? He knows they do not. He is on the high road trod by Professor Bush before him, which ended in Swedenborgism and Spiritualism.

The Church universal has received what the apostles all taught: "That Christ died for our sins according to the Scriptures; and that he was buried; and that he (what was buried) rose again the third day, according to the Scriptures." He "was seen of all the apostles," and of "above five hundred brethren at once." Were they all deceived? "Whether it were I or they, so we preached and so ye believed." If the first church believed and preached it, how did the People's Preacher, in the year of Grace 1864, find out that it is doubtful, and a matter of no consequence whether it is so or not?

THE SEVENTY WEEKS.

We invite attention to Bro. Inglis' theory as related in another column by Bro. J. Pearce. It is certainly very ingenious and interesting, if it can be sustained. But there is one thought which occurs to us, which seems to interpose a difficulty. He makes 69 weeks from the restoration of nationality after the Babylonian captivity to the destruction of that nationality by the Romans, which was in A. D. 70. Now the restoration of Jewish nationality, on their return from Babylon, was in the first year of Cyrus, king of Persia. Ezra 1st chapter. This is the received chronology, was B. C. 536. So the 69 weeks, or 483 years, would not reach to Christ's birth by 49 years; or to the vulgar era by 53 years. Then, 70 years added to the destruction of Jerusalem, would make 123 years too much time to suit the argument. But if we begin the 69 weeks so as to end at Christ's baptism, in A. D. 26, or at his death in A. D. 33, we have the 69 weeks ended 37, or 44 years before the Jewish nationality was broken up. It appears to us that these facts are fatal to the harmonious working of the theory.

But his reasoning on the one week, aside from his attempt to make that week one of the seventy, appears to us to be conclusive. We regard the one week as standing by itself and constituting no part of the 70 weeks. Those 70 weeks, we believe, were all completed when Christ entered the Most Holy place for us, in A. D. 33. But the one week is to follow the close of the times of the Gentiles, and is the period of Anti-christ's reign.

BRO. M. H. MOYER.

We learn by letters from Pennsylvania that Elder M. H. Moyer, who labored so faithfully last year as a missionary, three or four weeks after he went to his field of labor last June, was

The news of Early's defeat has spread a deep gloom over Richmond and other parts of rebellion. They regarded Fisher's Hill as an impregnable position, but from which they have been routed by Gen. Sheridan.

There are numerous rumors abroad that the rebels are about to evacuate both Petersburg and Richmond. The distress of the people is becoming extreme.

Gov. Brown of Georgia is said to have submitted peace propositions to Gen. Sherman; what they are is not known.

The prospect of a speedy close of the war is every day brightening. Even that unhappy sheet, the New York World, confesses that the rebels now have but one great army left. The gold market has declined so that Monday noon it sold for \$1.85, and with it there is a rapid decline of all kinds of merchandise.

St. Louis, Sept. 24. The train captured at Cabin's Creek, Ka., on Monday last, consisted of 200 wagons instead of 100, several sutler's wagons were among the lost. Total value estimated at \$1,000,000. McDonald & Fuller of Leavenworth are heavy losers. McDonald & Lougle lose about \$300,000.

GEORGIA WEARY OF THE REBELLION. A Washington dispatch to the Advertiser says there are reasons for believing that Georgia, or rather many persons in Georgia, are ready for peace. This is made evident by certain editorials, written in a spirit of blustering defiance, in the Georgia papers in the direct interest of the rebel government, no less than the tone of uneasiness in the Richmond papers. Thus the Augusta Constitutionalist swaggers says: "All reports of weariness on the part of the people of Georgia are lies," while the Richmond Dispatch of last Tuesday, in a well considered article on peace and the position of Georgia, asks, with evident alarm: "Will Georgia, the second State to declare her independence, be the first to submit to Yankee rule?"

Correspondence.

FROM SAMUEL CHAPMAN.

Dear Bro. Litch—Two and a half months having now past since I last wrote for the columns of the Herald, dating them at Rutland Station, July 1st, the time has arrived when the friends will naturally be expecting to hear from me again. In great weakness of body, therefore, (or limb) I take pen in hand and will attempt to write. When I had nearly completed my labors at Rutland Station, a Bro. Bogardus, of Woodford Co., (some ten miles south) hearing of our meetings, came over and met with us on the Sabbath. Our subject that day was, "The Lord shall rise up, be wroth &c." Isaiah 21: 22. Had a free time in speaking, and the brethren were manifestly comforted. Bro. B. was so deeply interested that he requested me to visit his place and hold a few meetings there; but on learning that Bro. B. and his wife were the only adventists in that community—it being right in the midst of grain harvest, hot weather, and the evenings at the very shortest—I discovered no prospect of getting a hearing there if I went, and for that reason gave him little or no encouragement; so he left us with his feelings rather saddened, but returned to us again a few days after, and said, "Bro. C., I have seen a number of our neighbors, and all say if you come there and preach, they will come out to hear." I therefore gave him an appointment for the next Wednesday evening. The sanctuary, (a common school house) was so well filled, and such good attention paid to the word, I at once resolved to continue our meetings through the week and on the following Sabbath. By that time the interest to hear had manifestly increased, and we decided to protract the effort yet another week. And it was truly encouraging to see the farmers and their workmen come in every evening, right from their harvest-fields, and fill the house, and listen patiently to the word till ten o'clock, and sometimes quarter past; for the sun then setting at half past seven o'clock it was difficult to complete the introductory services and have preaching commence before nine o'clock. The second Sabbath, the house was not only filled to overflowing, but as many more outside in perfect stillness listening to the word at the door and windows. As the fruit of that brief effort many of the most intelligent minds frankly acknowledged in private conversation that we had satisfactorily proved the doctrine we hold; several others confessed it publicly, and were signally blessed. One prominent man subscribed for the Advent Herald, and sent on his two dollars. And prejudice seemed to be removed from all minds. Bro. Clark, of Amboy, who preached to the church at Rutland once in two weeks, came down and attended our afternoon meeting the second Sunday, took part in the services, was much gratified to see the interest that was awakened there, left an appointment, and promised to be with that people occasionally hereafter. Bro. and sister Bogardus were very cheerful, giving praise to God that they were no longer solitary adventists in Minouk, and manifested (not in word only) due respect and care for their Bro. Chapman. So I left in good spirits, confidently hoping to meet some precious souls in the soon coming kingdom, as the fruits of that humble effort.

From there I went to Springfield, the State capital, one hundred miles south, to rest a few days and enjoy an interview with my personal friend and benefactor, Dr. M. Helm, and his interesting family. Met a cheerful reception, as anticipated. After spending two or three days with them in conversation on fast experience and with respect to our "blessed hope," I took the stage for Stonington, Christian Co., (forty miles east) to visit Thomas P. Chapman, a brother of mine, and other relations in that community. Finding no open door for pulpit labor, I devoted my whole time for two weeks in visiting from house to house, preaching as I went, and showing from the Scriptures and present signs of the times that the coming of

the Lord was "even at the doors." All listened to our message with respectful attention. My brother and his family and several of the friends received the word, understandingly, and in order to retain the light they had gained, and to obtain further knowledge on the subject, two of the most prominent persons among them subscribed for the Advent Herald, and cheerfully paid their two dollars each, intending to read and circulate. The Lord grant that it prove the means of confirming and keeping them steadfast in the faith till the trumpet sounds, is my most hearty and sincere prayer.

Returned to Springfield, and spent some two or three weeks visiting the isolated adventists at their respective homes. Held several evening meetings at private houses, and found it profitable, most of which at Bro. Geo. Wise's. He and his family were especially benefited. Being anxious to hear more advent preaching, Bro. and Sister Wise and a daughter of theirs went, and kindly conveyed me to the Havannah tent meeting (fifty miles north) and brought me back with them. It was an interesting meeting, and they were so signally favored that they decided to attend the new tabernacle meeting, which was to commence at Amboy the next week, intending, if possible, to have the same great tent pitched in the city of Springfield during the fall months. I hope to hear that they succeeded in their plans, and that the inhabitants of Springfield will be benefited thereby, and that Bro. and Sister Wise will be richly rewarded for their zeal and activity in the advent cause.

On Thursday, the 25th of August, I left Springfield and came on to Mount Pleasant, in Brown Co., (seventy miles west) intending to spend a week only with the little church we organized there some twelve years since, and then pass on to meet other calls still further west. Met a hearty greeting by Bro. Raymond and others, who readily notified the people, and we had a respectable gathering at their school house on Friday evening. We used for a text on that occasion, "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. ix: 28. I had great liberty in preaching a free salvation to all that would accept of it on gospel terms, and failed not to enforce the "looking for him," if they would have "salvation when he appeareth." The brethren were manifestly comforted, and all gave solemn attention to the word. When we had announced our appointments for the next evening and the coming Sabbath, and pronounced the benediction, a predestinarian Baptist minister, who happened to be present and had listened to the discourse, rose and announced to the congregation: "If you will come out and hear me, I will give you mine opinion on this subject next Wednesday evening." This we considered rather uncourteous, as we had just entered upon a protracted effort, and I had designed that evening for my free discourse. But we raised no objections, confidently trusting in God that although this was designed by Satan for evil, it might nevertheless be over-ruled for good, so we continued our meetings there with increasing interest till Monday evening. On Tuesday evening, by special request and due arrangement, I preached to a large congregation at the Buckhorn chapel, (five miles south) where the word was generally well received. Our Bro. Bush, and other adventists there, (my children in the gospel) were especially blessed and encouraged.

On "Wednesday eve" we were all at Mount Pleasant to learn what was the "mine opinion" on the subject of Friday evening. The house was full, and the man was considerably embarrassed, so that he gave us but little more than his bare "opinion," and even that in so scattered a manner that we found it rather difficult to note it down; but when he attempted to quote Scripture in support of his "limited atonement, and the utter impossibility of falling from grace," we were careful to take notes, so that we might reply in Scriptural language. In illustrating his views on one occasion he assumed confidence, and boldly asserted "Christ never died for a goat," (i. e. a sinner) and soon brought his remarks to a close. When that remark was made I readily thought of Christ's own words, viz: "I am not come to call the righteous, but sinners to repentance." Matt. ix: 13. The apostle's declaration, "But God commendeth his love toward us, in that while we were yet sinners," (goats) "Christ died for us." Rom. v: 8. Also the "faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. i: 15; and a host of kindred Scriptures. So I announced, "The Lord permitting, I will to-morrow evening reply to this discourse, (sparing mine opinion) and give the Bible teachings on the various points introduced and commented upon by the speaker this evening, and hope to have a general hearing." Our wishes were fully gratified. I occupied an hour and a half; had the best of attention, and if ever the Lord helped me to speak and preach "a free salvation to the penitent sinner," and perseverance in holy living, in order that we may be saved in the day of the Lord, it was on that occasion. The word was heartily received by all, except a few, denominated and known there as "hardshell Baptists." They were sorely offended, and said "they would never hear Chapman preach again." Several of their children, however, (of middle age) and others, readily received the views we presented on that occasion, and heartily adopted the advent faith. Three of whom united with the advent church there, increasing its number to near sixty members. So great an interest was there awakened (and greatly increased by Satan's attempt to hinder,) that I consented to spend the second week with them. The church for sometime had been in a low state; being widely scattered, and having no settled pastor, they had for several weeks, "as the manner of some is, forsaken the assembling of themselves together." Heb. x: 25. But now being thoroughly revived, they resolved unanimously to re-establish their meetings and faithfully maintain them till Jesus comes. Manifested much gratitude to God for directing the footsteps of "Bro. C." to them, once more, and

were quite liberal in contributing for his benefit, for which the Lord will reward them in due time.

Came from there to this place (25 miles north) on Tuesday of last week, (6th inst.) intending to spend a week with the advent church here; and most certainly by this time be at the great "tabernacle" tent meeting with Bro. Himes, in Burlington, Iowa; and when that service was through, proceed to meet several earnest calls from the brethren in that State; but Satan hindered me. When I arrived at Denver Station I learned that it was but two miles to Bro. Scott's (the advent preacher here) and being in perfect health and good cheer, I took my baggage and tripped it to his house on foot. Being ignorant of my intention to visit them about that time, Bro. S. and others met me with considerable surprise, and yet joyfully. It was soon arranged that we have preaching at their new chapel on Wednesday evening, (the next day.) After dinner Bro. Scott went out to notify the people; and, being anxious to see several of the friends, especially those of my children in the gospel, I took another direction and called on a number of families, and met some hearty greetings.

When I had thus travelled that P. M. more than eight miles, I was within a few rods of Bro. Stone's, where I had designed to spend the night. I heard the sound of lumber wagons behind me which seemed to be coming with considerable speed, and instead of looking back, I stepped off the track to give them opportunity to pass safely by me, when the wagon on the track, immediately passed by, having a long board across it (used for a seat), which extended some distance from the wagon; that board struck me suddenly on the back and thrust me forward with my hands and face literally on the ground, and my right leg considerably extended from the other, when at the same instant another wagon passed on the other side of me with six or eight men in it, the wheels of which ran over that right leg. One on the calf of the leg and the other just above the ankle, and bruised it exceedingly. They stopped and made many enquiries and apologies, claiming that they did not see me, &c., (although it was broad daylight, with the sun more than an hour high,) offered to take me in their wagon to Bro. Stone's house. But perceiving that they were under the influence of whiskey, or some other strong drink, I felt that I should be safer when left alone. They were on their return from a horse race exhibition, and this accounts for their recklessness. When they were gone I hobbled along the best way I could till I arrived at Bro. Stone's hospitable habitation, and there I received all the sympathy and kind treatment they could possibly render. The next morning Bro. Stone, helped me into his carriage and kindly conveyed me back to Bro. Scott's. The Dr. at Chili was sent for, (six miles from us) who on a careful examination of my limb, decided that no bone was broken, but remarked, "It is next to a miracle for a heavy wagon with such a load (not less than a ton heavy) to pass over a man's leg with nothing extra to shield it and break no bone or even fracture the skin on the leg." Yet the limb was black and blue, and desperately swollen, attended with severe and constant pain. The Dr. approved of the remedies we had procured, and were using, (especially of Dr. Whitten's Golden Salve.) He bandaged the wounds, gave all needful instructions, and yet refused to take even a penny for his services. The Lord reward him, is my sincere prayer. Bro. Scott met my appointment Wednesday eve; said there was a large congregation, and as many of them were disappointed in not seeing and hearing "Bro. C.," he gave out an appointment for me on Friday evening. I was carefully conveyed to the chapel. We had a good gathering; and I had usual liberty in speaking for 1½ hour, bearing my whole weight on one foot, and suffered no serious injury by it. All being anxious to hear, I ventured to speak to them again on Sunday A. M. and Sunday evening. They have a very commodious chapel, 36 by 50 feet on the ground. It was well filled in the morning, and completely crowded in the evening, and having the best of attention and perfect liberty of utterance, I occupied full three hours in those two services, in the same position as on Friday evening, and the brethren were manifestly comforted. On Tuesday evening of this week, I gave a brief discourse on, "Wherefore comfort one another with these words." 1 Thess. 4: 18, and gave liberty for remarks, when a full hour was faithfully improved by the brethren and sisters. It was indeed a time of "comforting one another with those" and similar words.

The Dr. called on me yesterday and said my leg was doing well, but it would take some time yet for the wound to heal so that I can use my limb, and dismiss the crutch. But I thank God that I can preach standing on one foot, for I can bear no weight on the other yet. The swelling has gone down, and the pain greatly subsided, so that I am hoping to recover soon. Pray for me dear brethren and sisters. When I leave here I shall cross the Mississippi and spend some time in Iowa. My address till I write again will be, Pike, Muscatine Co., Iowa, care of Mr. Samuel Overturn.

Yours, Bro. Litch, as ever, longing for deliverance.

St. Albans, Ill., Sept. 1863.

FROM THOMAS P. CHAPMAN.

Dear Bro. Litch—Having received several numbers of the Advent Herald through your kindness, it would seem anxious in me longer to defer tendering to you my unfeigned thanks for such unmerited favors. While the columns of your paper abound in a great variety of religious intelligence emanating from some of the most distinguished writers of the day, among others is occasionally seen a production from the Rev. Samuel Chapman, who holds a relationship with your humble servant no less sacred than that of brother, and as my age approaches in closer proximity to his than any of the rest of my brothers, it is by no means strange that our hearts should be cemented together like those of David and Jonathan.

In reading his last letter in the Herald my mind was transported back to the scenes of our more juvenile years, when we were under the watch-care of devout parents, our father being deacon, who often attempted to inculcate into our young minds that there was a heaven to win and a hell to shun. Those admonitions sank deeply into our hearts. Often while by ourselves the subject of eternity and that awful hell to which we were exposed, gave us many painful sensations, while the news of a sudden death among those about our own age, whom we loved and revered, filled our minds with such solemn awe as to drive us to our closets, long before we had reason to hope that we had experienced the new birth. It was, if I mistake not, in the year of 1804 that my brother had an attack of fever which confined him to his room for several weeks. In the month of June father was summoned, with his hands, to work on the road. Late in the afternoon of that day my brother came where we were working the road, with the joyful tidings that he felt better than he had done during his confinement, "and I begin to look forward," said he, "at no distant day, when I will be able once more to resume my task with you in the field." At this announcement my joy knew no bounds.

On our reaching the family mansion our venerable father, feeling the fatigue of a hard day's labor, called for a bowl of bread and milk, omitting to ask a blessing over his repast, as had been his uniform custom. Our parents slept in the west great room; while my brother and I had been assigned the adjoining bedroom. Scarcely had the family retired to rest, and the lights were extinguished, than my brother was taken with a strange breathing. I inquired to know the cause. "O, Tommy," he responded, "I am dying, and am about to be plunged into that irrevocable hell that has caused us so much fearful foreboding. At this time his shrieks of anguish and despair had become so alarming that the whole family group was seen weeping over their son and brother. "O father," exclaimed my brother, "canst thou not rescue me from Satan's grasp, who is striving to have me, that he may sit me as wheat, while he is located at my bedside, yearning to receive me." At this dilemma our elder brother was dispatched for the Dr., and during an intermediate space of more than two hours, his alarm and ejaculations became unceasing. But in the midst of his distress the Dr. was approaching his bedside, who, after a critical examination of his patient, was interrogated by our anxious mother what he thought of Samuel's case. "I think," said the Dr., "this distress of soul is far greater than that of body, yet I feel no particular alarm in his case, as it is evident he is not far from the kingdom of heaven." As our family physician was a clergyman also, mother inquired of Samuel if he wanted Elder Spaulding to pray with him. "Oh, yes," responded my brother. The Elder, after questioning his patient, knelt by his bedside, who, with outspread hands gave vent to his feelings in a warm supplication, that found its way to the court of heaven, and was immediately answered on earth. And although at the time I was a youth, still a portion of its substance clings to my mind like that of yesterday's occurrences. While he besought God, in the plenitude of his loving kindness, that he would interpose in behalf of his patient, to rob Satan of his prey, forbidding that the sickness of his suppliant should be unto death, but that it might redound to the honor and glory of God, and before the Elder had completed his prayer that burden of sin had vanished like the morning dew, and before the Dr. left his patient, had dropped into a calm and gentle sleep, causing the Dr. to remark that he was confident his patient had passed from death unto life. After the Dr. had taken leave, father spoke to Nathan, our eldest brother, that he had better try and hurry to bed, knowing, at the lateness of the hour, he must be greatly fatigued. "O, father," exclaimed Nathan, "I cannot think of going to bed till I tell you what I hope God has done for my poor soul. I trust, through the intercession of his dear Son, my sins, though many, have all been cancelled through that atoning sacrifice made on Calvary."

This glorious intelligence lit upon the ears of the astonished father like a peal of thunder from a clear sky, and was so invigorating to his hitherto desponding mind that he had forgotten his fatigue of body. Next morning, at early dawn, father was seated at Samuel's bedside, to enquire after his welfare, from whom he learnt that he lost his burden of sin, while Elder Spaulding was pleading with God in his behalf; but as yet was void of that faith so essential to his growth in grace and for his advancement in the Divine life. During the day, Samuel was visited by a mother in Israel, who, at father's suggestion, gave a relation of her Christian experience. Samuel listened to its recital with all the solemnity of an apostle, and at its conclusion was fully conscious that God had made use of her experience, as one of his supernatural agencies, in convincing him that he had been adopted into the family of Christ.

From this time forward he continued to grow in grace until he, with his elder brother, was moved by the Holy Ghost to make an offering of themselves to the church, and was received, by that body after they had submitted to the ordinance of God's house, and the next day they repaired to the water-side, where the administrator took each by the hand, gently leading them down the bank of Jordan, where they were buried with Christ in baptism. This, I trust, was to them the happiest day of their lives, which proved but the foreshadowing of a more powerful work of grace, as the banks of Jordan were weekly thronged by anxious faces, many of whom had found peace in believing, while others were enquiring of men and brethren what they must do to be saved. Nor was the revival confined to that particular region but it rapidly spread through other localities, until it reached a neighboring town, at a distance of ten miles, where I had an uncle, having a large family of children, who, having learnt of the revival in our midst, and knowing that the malady of the sin-sick soul was contagious, sent down his two eldest sons, hoping thereby they might become sharers in the good work; while Samuel be-

sought them with tears to immediately attend to the one thing needful, as it is said, now is the accepted time; and when they left it was evident that his exhortation had not been like water spilt upon the ground, since the next time we heard from them, we were happy to learn they had found Him of whom Moses in the law, and the prophets did write, Jesus of Nazareth.

I remain dear sir, yours with respect.

Stonington, Ill., Sept. 1863.

FROM BRO. J. PEARCE.

Bro. Litch—The Herald continues to come; its weekly visits are much appreciated; it comes with cheer, richly laden with good wholesome food, calculated to make its readers healthy, strong, wise and happy; there are some good pieces. May an ungrateful from above be continually showered upon its editor and contributors; their souls be filled with light and love, that their tongues and pens may be kept moving for the glory of God and the advancement of truth; then when the Chief Shepherd shall appear, may they all receive a crown of life that fade not away. We hope the Herald will never be allowed to groan again under the burden that it has been subjected to in the past. God has stood by it in the time of its greatest peril, and will in the future, until it has heralded in the "King of kings to sit on David's throne. Come, brethren and sisters, let us throw in our mites. There should be no lack in the treasury of the Lord; the Herald advocates those great truths which cheer our hearts and gives us so much comfort in the anticipation of speedy redemption.

I enclose five dollars on my part to help meet the unexpected outlay.

Yours in hope, J. PEARCE.

Bro. Litch—I shall fill the balance of my letter with a few gleanings from the "Way Marks in the Wilderness," a pamphlet edited by Eld. James Inglis, of Detroit. He is a good Bible student; he takes the same view as yourself, that the last week of the seventy, in Daniel, is in the future. He says:

"We proceed, therefore, to consider the third and last division of the seventy weeks, which consists of one heptade or seven years. But before doing so, we must call to mind the Divine rule, or method of reckoning time, which was exemplified in the two first great cycles of Israel's history, each of which consisted of seventy heptades, or four hundred and ninety years. The first extends from the exodus to the dedication of Solomon's temple, the actual time between these events is six hundred and twenty-one years, but the duration of seven different periods of subjection to heathen kings amounting in all to one hundred and thirty-one years, must be deducted, and we have four hundred and ninety years of Israel's actual national existence before God. The second extends from the dedication of the temple to the return of the Jews from Babylon, and must be deducted; and then we have as before, four hundred and ninety years of Israel's national existence. In God's reckoning the years of Israel's bondage are omitted, as though in a moral sense they had no existence."

Now applying this rule to the interpretation of prophecy before us, when Jerusalem was destroyed, and the Jews were led away captive after the expiring of sixty-nine of the seventy weeks, time is not reckoned; just as the Lord, when he intimates that Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled, makes no note of the length of time. It has already extended over eighteen centuries, but all that is blank in the Divine reckoning, and the week, or seven years, which are necessary to complete the cycle of four hundred and ninety years, cannot begin till Jerusalem is rebuilt and once more the capital of a Jewish state; when that takes place, seven years will sum up the temporal history of that people. Regarding the character of that last week, and the condition of the Jews during that eventful period of their eventful history, we are told: "And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease; and for the over-spreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

This heptade is divided into two periods of three years and a half, by the treacherous action of one who shall enter into alliance with the people, but who in the midst of the week, violates his covenant, interrupts their national worship, and forces a degrading idolatry upon them. That which gives character to the whole period is its relation to this personage. "He is not named or designated in the passage, but is thus abruptly introduced: 'He shall confirm a covenant with many for one week,' the antecedent to 'he' is evidently 'the prince' mentioned in the preceding verse; and who, as we have seen, is a prince of the Roman Empire, who shall yet arise. Although we have very little information regarding him in this passage, there is enough to enable us to identify him with a personage whose diabolical career of iniquity and whose awful doom are frequently the subject of prophecy; that he shall form a covenant with many and afterward abolish the sacrifice and oblation; and 'and, as we have it in the margin, 'upon the battlements shall be the idols of the desolator.' He is identified with the leader described in Dan. 9th, which enables us to identify him with the potentate represented by the little horn in the vision of the ram and he-goat, in Dan. 8th. Again he is represented by the little horn that comes up among the ten horns of the fourth beast; in Dan. 7th, of whom it is said: 'and he shall speak great words against the Most High, and shall wear out the saints of the Most High and think to change times and laws, and they shall be given into his hands for a time and times, and the dividing of time. But the judgment shall sit,' &c. For example, we might identify him with the power represented by the beast, having seven heads and ten horns, in Rev. 13, in 2d Thess. 2. This is by no means the only

passage in which reference is made to the disastrous consequences to the Jews of an infamous covenant. Thus, Isaiah speaking of this last time warns them: "And your covenant with death shall be disannulled, and your agreement with hell shall not stand, when the overflowing scourge shall pass through, then ye shall be trodden down by it." Most distinctly it appears throughout the Scriptures, that their relation to anti-christ shall prove the occasion of their unspeakable distress in these last years of their temporal history. "I am come," said Christ "in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive." But in the midst of the week he throws off the disguise, and is revealed in his true character; the last half heptade or week is all darkened by his terrible and unrelenting wickedness.

BRIDE OF THE LAMB AWAKE.

"Bride of the Lamb awake, why sleepest thou so long? Why sleepest thou so long? The hope of glory, Christ is thine, A child of glory thou."

Thy spirit through the lonely night From earthly joy apart, Hath sighed for one that's far away— The Bridegroom of thy heart.

But see, the night is waning fast, The breaking morn is near, And Jesus comes with voice of love, Thy drooping heart to cheer.

He comes for O! his yearning heart No more can bear delay— To scenes of full, unmingled joy To call his bride away.

This earth, the scene of all his woe, A homeless wild to thee, Full soon upon his heavenly throne, His rightful King shall see.

Thou, thou, shalt reign—he will not wear His crown of joy alone; And earth his royal bride shall see, Beside him on the throne.

Then weep no more—"Is all thine own, And sweeter far than all beside, He, he himself, is thine."

THE "GREAT EASTERN" STRAWBERRY.

A few plants of this strawberry were brought by a sea captain from China about twelve years ago, and for several years the plants were sold as high as five dollars apiece. For a few years past, a farmer in a neighboring town has raised them extensively, and sold them in this market for five cents a box higher than any other strawberries. I have cultivated a quantity of these strawberries for the purpose of circulating them among our friends in various parts of the country who have gardens or farms, and who will, in return, assist me by buying a small quantity of my Golden Salve, for their own use, and to sell among their personal friends and to soldiers. The Golden Salve is so well known by most of the readers of the Herald that it needs no recommendations here.

This strawberry excels other varieties in its excellent flavor, the size of the berry, the compactness of the same, its rapid growth, and as a great bearer. It is the largest berry that comes to this market, and as many as sixteen great nice berries can often be counted on one stalk.

The object of this notice, or advertisement, I will now sum up by the following offer. To any person, who will immediately remit me six dollars in green-backs, I will in return send them by express three dozen of Golden Salve and six plants of the Great Eastern Strawberry. All will be sent in a small box, carefully arranged, with the plants secured in moist earth, so that they will be sure to grow when they are transplanted. The month of October is as good a time as there is in the whole year to transplant them. They will bear the next season. They should be set out in rich ground, made mellow to the depth of a shovel-blade. Put them about eighteen inches apart, in order to give good room to spread. The runners put out in June, and continue to spread through the season. The six plants will increase to about a hundred by the next autumn. Then, at most any sized bed can be had for all future time, i. e., as far as supply of plants is concerned.

There will be no deviation from the terms above stated or number of plants.

Address "C. P. Whitten, Lowell, Mass." Write your name plain; also, the name of your post-office; also, the place where the box should be sent by the express. Remittances and orders must be sent before Oct. 16th. The sooner the better, in order that I may know how many to prepare transplanting boxes for.

C. P. WHITTEN, Lowell, Mass., Sept. 12, 1863.

RECEIPTS FOR THE HERALD, TO SEPT. 25TH.

Subscriber's Name	Amount Paid	No. Paid to
A. Edmunds	4.00	1230
Wm. Merrill	2.00	1230
J. C. Talford	5.00	1230
H. H. Howland	2.00	1230
D. N. Noyes	1.00	1241
S. B. Howland	2.00	1178
Susannah Lloyd	2.50	1256
L. Nichols	1.00	1249
Geo. H. Keniston	3.00	1238
Mary Gorham	2.00	1268
Emmie Weaver	2.00	1233
H. Kingsbury	2.00	1230
M. Getter	50	1216
Almira Angell	2.00	1268
Joseph Wilson	2.00	1273
A. Merriam	5.00	1252
L. D. Mansfield, Sen.	2.00	1178
Abner Nelson	2.00	1276
J. Gabriel	2.00	1256
D. W. Collins	1.50	1240

To Subscribers.

During the past year we have credited payments for the Herald on each subscriber's paper, or where a single paper was sent to one office, on the wrapper, following the subscriber's name. But quite a number call for the old plan of crediting payments in the Herald on the reception of the money. It is less work for us to do so, and less expense, and accordingly we shall return to that plan, and as fast as we can, shall take the numbers from the names. Those subscribers who wish to know the exact state of their accounts, must set it down when acknowledged, or keep the paper containing it.

DIRECTIONS FOR ASCERTAINING THE STATE OF THE ACCOUNT. The number given in making the acknowl-

edgment, is the whole number of the paper to which the money sent pays. The present whole number of this paper is 1213. If the number to which payment is made is less than this, subtracting it from the whole number will give the number of papers for which the subscriber owes. If the number to which payment is made is greater than the whole number of the paper, then subtract the whole number from the number to which payment is made, and the remainder will give the number of papers for which the subscriber has overpaid.

ARTIFICIAL LEGS AND ARMS.

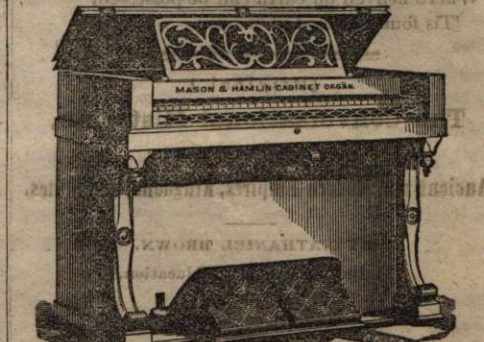
Important to Soldiers.—Our readers will please look at the advertisement of the "American Artificial Limb Co.," for the manufacture of Palmer's celebrated limbs. These limbs are furnished to all soldiers who need them, without charge, a fact that should be everywhere known. The "Palmer leg" is said to be the best in the world, and the "Lincoln arm" is regarded with great favor. We sincerely hope that all friends of the soldier, (and who is not?) will circulate the intelligence, as many are not aware of the fact that they can be supplied without any expense whatever by simply making the application.

CARPETINGS.—The undersigned are now offering an excellent assortment of Three-Ply and Ingrain Carpets, comprising the choicest styles of the best manufacturers in the market. Also, stair carpets of all qualities in the various widths, together with a great variety of coverings for the same in Oil Cloth, Linen and Druggists. For sale to the trade, or at retail, at the lowest market prices.

JOHN H. PRAY, SONS & CO.,

39-2w CORNER 47 and 49 Summer St.

MASON & HAMLIN'S CABINET ORGANS.



"IT IS THE UNIVERSAL OPINION OF THE MUSICAL PROFESSION,"

Says Mr. FRY, the distinguished Musical Critic of the New York Tribune, "that Mason & Hamlin have succeeded in making a better small instrument than any other of the Organ kind; that no such mechanical works of the kind can be found in Europe."

"The Cabinet Organ,"

Writes Mr. NICHOLSON, the able critic of the New York World, "is quite as great an improvement upon the Melodion, introduced some twenty years since, and its successor, the Harmonium, as a Concert Grand Piano of today is over the Imperfect Piano in vogue a quarter of a century since."

IT IS

"TRULY A CHARMING INSTRUMENT," Writes Mr. GOTTSCHALK, the eminent Pianist (who has been introduced by use in his Concerts), "worthy of the high praise it has received, and

SURE TO FIND ITS WAY INTO EVERY HOUSEHOLD

Taste and Refinement, Which can possibly afford its moderate expense."

"It is," writes Rev. Dr. PRIME, in the New York Observer,

"A GLORIOUS INSTRUMENT FOR THE TEMPLE SERVICE"

So readily secured as to be available for any congregation, and so effective and beautiful as to meet the desires of the most refined and fastidious."

"AS COMPARED WITH MELODEONS, HARMONIUMS, &c., THE CABINET ORGAN IS CERTAINLY SUPERIOR

In quality and volume of tone, while its power of expression can hardly be overestimated," writes Mr. WM. MASON, the well-known Pianist, adding that "the instruments are really so excellent that there can hardly be much difference of opinion about them."

These instruments "represent the HIGHEST ACCOMPLISHMENTS OF INDUSTRY IN THIS DEPARTMENT."

Says the Boston Advertiser, adding, "This is not only our opinion, but the unanimous verdict of the Organists and Musicians who have examined these Organs, and often submitted them to severe tests."

* * Descriptive Catalogue sent by mail to

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BOSTON, TUESDAY, OCTOBER 4, 1864

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cost before taking up the cross, and the awful danger of backsliding. Had the work been caused by the spirit of God, surely the truth of God would not have hindered it; but as it was, my sermon, which was most attentively listened to, fell upon the meeting like a wet blanket. In vain the exhorter who followed me poured forth a torrent of declamation, and in tones of thunder assured them if they did not come forward to the mourner's bench they would be lost. His appeals fell like hot coals upon ice, and after a sickly existence of two nights more the meeting came to an end. I felt then, and still feel, that by means of an appeal to Scripture and to common sense, I had done God good service.

A minister of my acquaintance told me with a feeling of evident self-complacency, that he had conducted a protracted meeting in a certain village, almost single-handed, for a period of eight weeks, and that the result had been seventy-five conversions. About

six months afterwards I was attending a meeting in that village and heard the minister of the place stating that the effects of the "revival" had entirely disappeared, and I also learned from another authority that the

church was in a much worse condition than it was before the "revival" took place. This fact exactly tallies with my experience of various prominent local individuals in the Far West, all of whom had "experienced religion" (a phraseology nowhere employed in Scripture and which may mean anything you please,) at "revival" meetings, and all of whom had become exceedingly ungodly, much more so than the generality of men.

My Canadian experience agrees precisely with my Western one; for in Canada also, I have come across what are called "revivals," and have been enabled to estimate their worth. I shall give a few cases.

Wearied with the much ungodliness I had met with in my travels, I was one day wending my way toward a certain district when I was overtaken by a man on horseback, who informed me that a revival had taken place there during the preceding winter, when there had been a considerable number of conversions. Cheered by this intelligence, I commended my visitation of this place only to be disappointed. There was not a gleam of a revival spirit. All was darkness, save one young woman, who spoke a little religiously; no one even alluded to the revival, which was said to have taken place only a few months previously. Like the morning cloud and early dew the whole affair had utterly disappeared. I have been since informed that there are only two dwellings in the district where there is family worship.

In another district I learned of another revival which had taken place some months previous, during the winter, but here the result was somewhat different. There was a kind of religiousness to be found in the place which exhibited itself in the shape of a stereotyped phraseology, a spirit of censoriousness and a strong dislike to the Adventists, who, I was informed, were always finding fault. After having called at a number of dwellings I saw a man working in the field, and crossing the fence I accosted him. The difference between his method of speaking upon the subject of religion and that of the others with whom I had been conversing was very striking. He was evidently an experimental Christian, who felt in his soul the power of Divine truth, and spoke from a full heart. Struck with the difference in his tone as compared with that of his neighbors, I said to him, "You are not a ———?" "No, I am not, I am an Adventist." Here was a revelation. I could now understand the reason of the dislike to the Adventists. A flimsy self-righteous revivalism, destined by its very nature to evaporation, will always regard an earnest Christianity with a feeling of dislike.

One warm summer's day I came to a district which I visited, carefully, not omitting a single dwelling. All was indifference to Divine truth in that valley of the shadow of death. The spirit of hospitality is all but universal in the Eastern Townships. I passed from district to district, with as much certainty of getting bed and board as if I was in Montreal, with my pockets full of money; but this place seemed to be destitute of the spirit of hospitality, and so for the first and last time in my experience as a missionary, I found myself in the evening with my travelling satchel slung around my shoulder, and unprovided with a bed. After my service was concluded, I announced my plight to the meeting, a thing which went sorely against the grain. I am quite accustomed to receive hospitable invitations after preaching, and now that I had made my wants known I expected many. Figure my amazement therefore, when sometime passed before I received any, and when at last I got one from a person who resided out of the district at a distance of three miles. And yet there had been a "revival" in that dis-

triet during the preceding winter, resulting in fourteen conversions! Fourteen conversions in a district where a missionary could not get a bed! I doubt if the case can be paralleled in Canada.

It will be observed that all these revivals took place in winter. They always do. Technical revivals always come in winter.

They are invariably found to be dependent upon this season. It is when people's toes are pinched with cold that their religion waxes warm. The summer's sun does to them what it did to the waxen wings of Icarus. It melts them, and they tumble down to the earth again. They are also dependent upon lunar influences, the times of their advent commonly taking place when the moon is full. In more ways than one, therefore, they may be truly described as matters of moonshine.

It is truly surprising how good men can continue to countenance their most unsup-
tural and most irrational proceedings, where-
by religion is brought into contempt, and
noise is substituted for argument. Preach
the Gospel as plainly and as powerfully as
you can, and the oftener the better; but
what good can be expected from roaring
loud enough to split the ears of the ground-
lings? And what benefit is to be got from
throwing a congregation into a state of fever-
ish excitement, and leading a number of
them forward to the front, there to become
a mark for many eyes, and to be converted
by human agency? Is it not notorious that
these so-called conversions are mere delu-
sions. No sooner does the excitement die
away than the so-called convert returns to
his worldliness, as the dog returns to his
vomit, or the sow that has been washed to
her wallowing in the mire. And how high-
ly objectionable is the practice of speaking
of every one, who in a moment of excite-
ment stands up, and utters a few words on
the subject of religion, as being converted.
It is fitted to convey the most erroneous
and inadequate ideas of what conversion
really is, and to lead the young to believe that
this mighty change can be effected almost as
easily as one could spin a teetotum. Only
imagine the magnitude of the change involv-
ed in the words "passed from death into
life" It is utterly absurd to say of the so-
called converts of revival meetings that they
have fallen from grace. The simple truth,
of the matter is, they never had any grace
to fall from.

Peace! earth's last battle has been won;
Its days of conflict now are o'er;
The Prince of Peace ascends the throne,
And war has ceased from shore to shore.
Rest! the world's day of toil is past;
Each storm is hushed above, below,
Creation's joy has come at last,
After six thousand years of woe.

Messiah reigns! earth's king has come!
 Its diadems are on his brow,
 Its rebel kingdoms have become
 His vassal states and bow
 To his victorious power.

This earth again is Paradise;
 The desert blossoms as the rose;
 Clothed in its robes of bridal bliss,
 Creation has forgot its woes.

O, long-expected, absent long,
 Star of creation's troubled gloom!
 Let heaven and earth break forth in song,
 Messiah! Saviour! art thou come?

For thou hast bought us with thy blood,
 And thou hast set us free;
 Thou mad'st us kings and priests to God,
 And we shall reign on earth with thee!

In my last I dwelt mainly on the violation of that express commandment of the Adorable Jesus, "Lay not up treasures on earth," Matthew vi: 19. In my present article I

can give but a thought or two on that point and dismiss it, having had only space sufficient to introduce the subject in my last, and shall only take room enough in this to dismiss it. And in dismissing it, I shall give you the definition of some words from the devil's dictionary, sanctioned by Messrs. "Lust of the flesh, Lust of the eye, Pride of life," & Co. First, then, Avarice signifies covetousness, insatiable desire. This the devil and the lust calls "Frugality," and taking care of domestic affairs, &c., and calling it all right. Stinginess signifies niggardliness, covetousness and avariciousness. In the devil's lexicon stinginess is defined to be economy, frugality, discretion, and being saving. Covetousness signifies eagerness of gain, love of money and property, and God says it is idolatry, Colossians iii : 5. The devil's definition of covetousness is; good house-keeping, having something ahead to depend on when sick, no harm in making all you can, nor how it is made, and all right to keep all you make. Parsimony signifies love of the things of the world, and corresponds with avarice, covetousness, &c. The devil's definition is, to live frugally, use economy, avoid excess and extravagance, and be abstinent. This is the old dragon's mode of operation now, as it was when he held his first interview with Eve in Paradise. When Eve told him that God said, if they would eat of the forbidden fruit they must die, the devil said, "ye shall not *surely* die," giving God's language quite a contrary definition. In this way he feeds the church and the world on his beautiful delusions. God says that covetousness is idolatry; the devil says it is "not *surely*" idolatry. God says, It is heathenish to take thought for the morrow. (Matthew vi : 32)—the devil says, No, it is not heathenish, but it is religious to give some thought about to-morrow, and reasons most admirably on the subject by saying, What would become of this and what would

become of that, &c., &c., if we did not keep a look-out to-day for the morrow? as if God did not know anything about the future.

I now dismiss this point and take up these two commands, "watch and pray," Luke xxi: 36. Now let us inquire how hundreds and thousands of the members of sects keep these express commandments of the Adorable Redeemer. And first: As to watching, many of them neither *know, nor do*, anything of this kind, because they are unconverted, and do therefore not understand what religious watching means. As to watching for gold, for the best end of the bargain, for current prices of produce, merchandise, for pleasure for ease, for honor, and for the rapid increase of wealth; this they seem to understand most perfectly, but as for religious watching, they know about as much as "Nicodemus did about being born again." John iii: 8.

And as for praying always, (Luke xxi: 36) many thousands of members of the sects never pray, and when called upon, say they cannot pray; whilst they can talk fluently on profitable speculations, good bargains, &c. &c. Is it not a fact that such things as the following have come to pass respecting some of the (so called) Orthodox sects? To wit. Has it not more than once occurred—and occurred, too, in more than one part of the country and of the world—that large sects have convened on the Lord's day to hear a sermon, and the preacher disappointing and not making his appearance, they dismissed themselves without one single attempt to offer any worship to Almighty God by prayer, reading a portion of His Most Holy Word, or singing of a psalm, or hymn, or sacred song in honor of His Most Holy Name. Not a man of them able and, willing to attempt in some way to have worship without the preacher. But what did many of them engage in during the time they waited the preacher's arrival? Why, the farmers discussed the best method of grain growing, and the most successful plan of getting an exorbitant price for it; and this, whether done before entering the sanctuary or whilst in it, was done with a degree of fluency not always peculiar to men who pray daily. Those land-

parks, (speculators) often found in the sects, while away their time (in waiting on the priest) conversing on the prospects of commerce, the value of gold, the dullness or activity of the times, &c., but these, like the former cannot pray. The third, and better-ordered class, would perhaps consume their hours, in waiting their hireling's advent, with a clamorous debate on "creeds, covenants, confessions, disputations concerning fate and free-will, guessing at deep unrevealed mysteries, hundreds of Platonic philosophy, pagan absurdities and heathen monstrosity," but none of these could pray, and so, like their farmers and main-charge brethren, (speculators) they look leave of the place of worship and "look-out every one for his gains from his quarter," as Isaiah said Zion's watchmen did in his lay. (Ivi: 11.)

Thus you see that prayerlessness and Christlessness has, and still does violence to the great and oft-repeated command of prayer. And as for watching, of course there's nothing done, because he who does not pray will of course not watch; for prayer is antecedent to watching. I am by all means to be understood, that whilst thousands upon thousands of such prayerless members have lived and died, that tens of thousands amongst these churches *did* pray, and *now* pray, and many of them pray fluently, and love to hear themselves and he heard of others—and with all this, many of them fail to keep the commandment, "Pray always," as there is a vast difference between saying prayers and doing what Jesus impressively commands in this verse.

But let us examine this command of the Divine Lawgiver. Luke vi. 31:—"And as ye would that men should do to you; do ye also to them likewise." Reader, if you are in the habit of weighing and measuring men and their doings by the eternal Word of God, then how do you see churchmen keeping this express command of Jehovah? I will merely open this gate that gives admission into this immeasurable field, to give you a glimpse of the creatures that graze there, many of whose names stand recorded on the pages of church records, and are really almost deified and esteemed as oracles, because they are mammonists, and are considered as the golden pillars of the party to which they belong. First, then, I take up that pious miser and sponge of society. Go to the sanctuary and to the public prayer-meeting and hear him praying long and loud that God should give him the victory over the world: but what meaning do his works give to this sentence in his prayer? I answer that he virtually says to God in this part of his prayer, after having gotten often the victory over ten, fifteen, twenty, thirty, or a hundred thousand dollars, that He should give him grace and opportunity to get the victory over five hundred or a thousand dollars more, and then enable him to take good care of the amount until he could obtain the victory over several hundred dollars more by selling his produce at one and a half, two, or three prices to his poor neighbors, to "whom he is to do as he would they should do to him," as Jesus commands, and who also expressly says, "By

their fruits ye shall know them, or, ye shall
 know them by their fruits," Matthew vii: 16.
 A full description of these dignitaries of
 the sects is given by James iv: 3, 4. "Ye ask
 and receive not, because ye ask amiss that
 ye may consume it upon your lusts. Ye
 adulterers and adulteresses, know ye not
 that the friendship of the world is enmity
 with God? Whosoever, therefore, will be a
 friend of the world is the enemy of God."

Can these creatures think hard of Judas for
 anything else but that he sold Jesus too
 cheap? that he should have had at least sixty-
 or ninety pieces of silver instead of thirty.

These are the men who profess to keep the
 command, "Do to others as ye would that
 they should do to you." These are the men
 against whom God will be a swift witness.
 Malachi iii: 5. Lord, save or these men
 perish. Amen. JOHN HINKLE.

Mechanicsburg, Penn.

history and tradition—when tradition

Lo Tour d'ice, via Turin, Italie, Sept. 1, 1864.
*My Dear Brethren and Sisters:—*I am gratified for the privilege of sending you my old report from Italy, commencing with the first of August and closing with the first of September, during which time we have enjoyed much of the blessing of heaven. During this time I have given thirty-six lectures, and been listened to with much interest. But the 25th of August, when our meetings were increasing in number and interest, our landlord ordered us to close them, saying he did not wish to make enemies of the ministers; and on the same account, I suppose, he advised me to get other apartments. The next evening, when I notified the congregation that my lectures must be discontinued for the present, several of my congregation, those who had attended them from the first, were affected to tears. The next evening I received a pressing invitation from one of them to go to a private room and meet with a few who would assemble there. I went, and we had an excellent meeting; and I continue to meet with as many as the room would contain to the present time. The meetings

The 26th. A gentleman from Turin, who is spending a few weeks in this vicinity, and who has attended my lectures regularly, came to me, and advised me to move my family a mile across the river Pelice to St. Jean, where he has found apartments for us, and feels sure we shall be listened to with much interest. As I have looked in vain for an apartment on this side of the river—La Tour Pelice being quite a place of resort during warm weather, and all suitable houses such as are convenient for meetings being occupied—I look upon this as an opening of Providence to our favor. Our post-office address will still remain *La Tour Pelice, via Turin*.

Already, through the blessing of heaven, the way is opened for me to lecture in Turin, Genoa, Nice, Florence and Milan; and it seems to me it would be most advantageous for the Mission if I could spend the winter in those and other large towns, as God shall open the way. But it will be impossible for me, my dear brethren, as you can easily comprehend, to visit such places without means to pay travelling expenses and clothe myself respectably. Especially will it be necessary for me to be provided with our best tracts in the French and Italian languages. Already there is call for them; and I am informed by intelligent friends, who are interested in the spread of the Gospel of the Kingdom, that it is very necessary to success that publications should be spread abroad to accompany the preaching of the word. Had we means to buy paper and a small hand-press, we could go at once to the work of translating tracts and other publications. The blessing of God has attended the efforts that have been put forth in weakness and poverty, and all that seems necessary in addition is means with which to prosecute the work already begun, till churches, by the grace of God, shall be raised up in the country able to support this glorious cause of the Everlasting Kingdom. The people of these valleys are generally very poor farmers, who work hard and have but very little money. The best

workmen receive from thirty to forty souls every day, and board themselves, and work from 4 o'clock in the morning to 8 o'clock at night. My time is occupied through the day in receiving visitors who come to inquire in regard to the present truths I preach, calling upon the people, holding prayer-meetings, and my evenings in preaching and prayers; so that if my health would permit me to work as a laborer here, I cannot use my time in such a way. Beloved brethren and sisters, you who have done so much to assist us to come here and commence this great work for the order of God, as I believe, who has chosen North America to carry the glad tidings of the coming Kingdom to the nations, I entreat you to help us still in the name of our dear Master to carry it forward, that much good may be done in this long neglected vineyard. As I wrote you in my last report, we are without money, obliged to live upon credit, which is very painful to us, indeed, in the moment of the commencement of our Mission, and a very great disadvantage to it. We have much to contend with

in presenting these very important but unpopular truths in a entirely new field, and greatly need the sympathy and co-operation of those of "like precious faith" in your dear gospel-favored land. We have not even seen a paper from the United States since we left London, and much crave the sight of the Advent periodicals. We cannot conceive why we are thus left to struggle with the difficulties that beset us in this new field of labor without sympathy in word or deed. Be so kind as to give us instructions at once in regard to the future, that we may know what to depend upon. Yours faithfully,

but follows course by two adjacent borders

"There is a generation that curseth their father, and doth not bless their mother. There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. There is a generation, O how lofty are their eyes! and their eyelids are lifted up. There is a generation whose teeth are as swords, and their jaw-teeth as knives, to devour the poor from off the earth." Prov. xxix: 11-14. "The world is a stage, and all men are actors," though not the words of inspiration, are nevertheless true, as prophecy, history and observation illustrates. And casting the eye backward through the vista of all past ages, where does the mind rest upon a generation, in all its details, better answering the description than the one now enacting the drama of life? Waiving these other points of resemblance,—irreverence to parents, those "vices which walk in darkness," and that "mania for speculation" so rampant to-day—let us dwell only upon that exclamation of surprise, "O how lofty are their eyes! and their eyelids are lifted up,"

For the prophetic features of the prophecy, for that it is a prophecy the prefatory words, "even the prophecy," verse 1st, indicate,) the prophet can find words, even though they evince a depth of wickedness almost beyond belief. But his wondrous prophecies, resting on another phrase of the moving panorama, he begins as before: "There is a generation," but overwhelmed with surprise and wonder, he exclaims, "O how lofty are their eyes! and their eyelids are lifted up." "Yes! how lofty are the eyes of that generation, when 'in the last days it shall come to pass,' that such a degree of popular favor shall be grown up around the favorite institutions of religion, as is described by Isaiah and Micah, when 'the people shall go and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob,' and only thus say without the corresponding action; in view of which Isaiah, in sorrow,—yes, as if wrung with anguish,—entreats: O house of Jacob, come ye, let us walk in the light of the Lord. The lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down, and the Lord alone shall be exalted in that day."

that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger, for the earth shall be devoured with the fire of my jealousy." (Zeph iii: 8). "when will be taken away them that rejoice in pride, that they may be no more haughty because of my holy mountain." Verse 11.

With alacrity do mankind seize upon such promises as are contained in Jeremiah 31, 33-34; but why that indolent apathy which amounts even to supercilious neglect, if not contempt, when cited to the conditions of the covenant in verse 36, unless it be a determined disinclination to realize the truth, that the promises are being claimed, notwithstanding a wilful forfeiture of all claims to them?

That the widely prevalent view of a gradually ushered in millennium has not been the view of earlier Christians, whose opinions we venerate in matters of faith, can be easily learned by their writings. Not so did Bishop Heber think when he penned the last four lines of his famed Missionary hymn,

"From Greenland's icy mountains," &c.
Not so did Milton think when he wrote of
Christ in *Paradise Lost* :

—“exalted high
Above all names in Heaven; and thence shall
come,
When this world's desolation shall be ripe,
With glory and power, to judge both quick and
dead;
To judge the unfaithful dead, but to reward
His faithful, and receive them into bliss,
Whether in heaven or earth; for then the earth
Shall all be paradise.”—Book 12, lines 457-464.

Not so when he spoke of the condition of our
world in its last stages: *and in that time*
When heavy persecution shall arise
On all, who in the worship persevere,
Of Spirit and truth; the rest far greater part,
Will deem in outward rites, and specious forms,
Religion satisfied; truth shall retire
Beset with slanderous darts, and works of
faith
Rarely be found; so shall the world go on,
Facing beridings to a bad men bring:

Under her own weight groaning; till the day
Appear of respiration to the just,
And vengeance to the wicked, at return
Of Him so lately promised to thy aid.
The Woman's seed; obscurely then foretold,
Now ampler known thy Saviour and thy Lord;
Last, in the clouds, from heaven to be revealed
In glory of the Father, to dissolve
The empire of this world, and then raise
From the conflagrant mass, purged and refined,
New heavens, new earth, ages of endless date,
Founded in righteousness, and peace, and love;
To bring forth fruits, joy and eternal bliss."

Akin to the arrogance of robbing Christ of part of his predestined work, by a generation with "lofty eyes," and hika few paces in advance, is the effrontery of modern Spiritualism when it affirms that "the teachings of the spirits are in advance of the Bible—that the written revealed word is good so far as it goes, but the age in its developments has outstripped its knowledge, and therefore requires a higher and nobler revelation." Alas! Alas! for a generation with lofty eyes, and eyelids lifted up!" and or emboldened (Malone, N. Y., Sept., 1864.) and will not only attempt to disprove any claim to be an old two

NEW VIEW OF THE PROPHECIES. It is intended to show the fulfillment of the prophecies con-

BY JUSTUS SPEAR.

Rev. 17 : 1. "And one of the seven angels, who had the seven bowls, came and talked with me, saying, Come, here : I will show thee the judgment of the great harlot, who sitteth on many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."

This "great harlot" is called "the woman," 18th, and the angel says that it represents "the great city," and it is placed in contrast with "the holy city," mentioned 11 : 2. All

commentator, agree that the "holy city" is the church of God; and symbolic language is uniform in its meaning, and so of course, "city in this place means a church; a corrupt one of course, for it "reigns over the kings of the earth," 17 : 18, and they are infatuated with her false doctrines, called in the text "wine," with which they get drunk. [\[do you know\]](#)

Some persons tell us that an explanation of a symbol is to be understood literally; if so, then the kings of the earth will "hate" the harlot, "and make her desolate and naked, and eat her flesh and burn her with fire;" but how does the kings to eat the flesh of a corrupt

church, or still worse if it is a literal city, which reigns over them? *And when they saw*

When symbols are explained, the text is often reduced to a simile, and it is to be interpreted as such. This "great harlot," interpreted as professing to be the bride, the Lamb's wife, is a corrupt church; and because she "reigns over the inhabitants, and kings" of the earth, she fills the office and does the duties of a great city, intoxicating her subjects with the "wine" or doctrines of her fornication. *And when they saw*

Verse 3. "And he carried me away in spirit," i. e.; the action of John's five senses were suspended, and he saw in the mind of God a history of the church; and he is made to see himself with her in a symbolic "desert." The same one mentioned 12 : 6, and this event is synchronous with that. "And the woman fled into the desert, where she hath a place there prepared of God, that they should feed her there one thousand two hundred and sixty days." This desert was not a literal one, but a place of obscurity. Why placed the "woman" or church in

obscurity? And why suffer a corrupt church to stand out conspicuously, where the pure one ought seemingly to stand? Because "when the dragon saw that he was cast out into the earth he persecuted the woman, who brought forth the male child,"—12:13, 17. "And the serpent cast out of his mouth water like a river, after the woman, that he might cause her to be carried away of the river." The persecution was so great that it was symbolized by a flood or river, and a history of it may be found in Rev. 9.

The "war" which took place "in heaven" was between Christ and his servants on one side, and the devil and his servants on the other, and it resulted in subjugating pagan Rome to Christ in the days of Constantine "the great." And we read, in Rev. 12:11, "And they overcame him by the blood of the Lamb, and by the word of their testimony." And when the devil was not allowed to control the government of the Roman empire he entered into Mahomet, to which reference is made, Rev. 9:1-4. And the persecution which was intended to destroy the church, is recorded in the rest of the chapter. Now it was the purpose of God to hide the church by blinding the persecuting power, and so he gets up a corrupt church, which would form an alliance with the kings of the earth, otherwise she would not be able to withstand the onsets of the Mahometan horsemen, said to number two hundred thousand thousand, Rev. 9:16. And so it is recorded in Rev. 17:17, "For God hath put it in their hearts to perform his purpose, and to agree, and to give their kingdom to the wild beast, until the words of God shall be fulfilled." So, "the earth helped the woman; and the earth opened its mouth, and swallowed up the river, which the dragon cast out of his mouth." Rev. 12:16. This woman, or corrupt church, instigated the kings to make war for her, which they did offensively 1260, and defensively 30 years more, and the crusades occurred in this time.

The first army which they raised, numbered 800,000 men women and children, who went to Jerusalem to take that city, but they all perished; and a second army, larger than the first was raised, and they all perished, and the historian adds: "For two hundred years they continued to pour down there in countless numbers," and for what purpose? Apparently, to take Jerusalem; at least, this was the object of the actors; but God's object was, that they might receive the flood, which otherwise would have been hurled at the church of Christ, but which, providentially, the church of Rome had to bear; and all the time that this was being done the church was "in the desert," or in obscurity, so as not to be noticed by any one except the old harlot.

The nations more immediately engaged in fulfilling this prophecy were Greece and Rome; and they are called in Rev. 12:14, "two wings of a great eagle," which "were given to the woman, that she might fly into the desert, into her place, where she is nourished for a time, and times, and a half a time, from the presence of the serpent." This is synchronous with the time that the two witnesses were clothed in scarlet, Rev. 11:3, and the treading down of "the holy city," Rev. 11:2.

To be continued.

THE CONFERENCE.

Bro. Litch—I am glad that one day of the Conference to be held at Providence is set apart for the benefit of the children; they should be objects of special care and training, and led early to the Saviour. When he was upon earth his people brought their children to him for his blessing. This implies that they could not come to him without the aid of some one capable of bringing them; and this is suggestive to every teacher and guardian of youth of important duties and responsibilities. If we cannot take the children's place and believe and be pardoned for them, yet we can lead and show them the way to the Saviour; and this should be the first and most important duty. Children may be educated intellectually, morally and physically, and yet lack the most important culture, which is that of the heart;—and yet how many parents there are who seem to look upon the conversion of their children as a secondary affair; they are more anxious to have them appear respectable and accomplished in the eyes of the world than holy in the sight of God. They are more pleased to see their persons adorned with fashionable dress than their souls adorned with a meek and quiet spirit; or would rather have them performing the fashionable music of the day than singing the songs of redeeming love. When the Saviour asked Peter if he loved him, his first commandment was to feed his lambs; showing that the lambs of the flock were objects of special solicitude. Go, and do thou likewise.

RESULTS OF FAITH.

Many of our readers, we suppose, will remember the name and the wonderful history of George Muller, of Bristol, as they have more than once been referred to in the columns of the Herald. There are in the history of the Christian church few, if any, instances, in which the life-work of a man has presented a more striking commentary on what the Scriptures teach us about the power of faith, than the life of Muller. It is now thirty-four years since he had any regular income whatever. In 1830, he felt it his duty to relinquish his regular income in connection with the ministry, and to trust in the Lord alone for the supply of his temporal wants. Ever since, he has lived in the spirit of entire dependence upon God, asking him for what is necessary. That this simple-minded, child-like faith has not been disappointed, we learn from the recently published twenty-fifth report of his operations, being a record of the period from May 26th, 1863, to May 26th, 1864.

In a former report Mr. Muller had stated the reasons which led him to decide on enlarging his orphan houses, so that the present accommodations for 1150 orphans might be extended to room for 2000. Mr. Muller

says on this subject: "After much prayer and exercise of mind, I determined, in dependence on the living God alone, my never-failing friend and helper, to go forward, though this contemplated enlargement would require not less than £50,000; and though the current expenses for the work already in existence were becoming larger and larger." This faith was rewarded. Not only did the required sum come forward, but the last item in the balance-sheet, attested by three auditors, is, "balance in hand, on May 26th, 1864, £19,321 7s 1½d." It is curious to observe how this result was obtained. There is no committee, there are no public meetings for the purpose of enlisting sympathy, there are no appeals for money, (there is no list of names of subscribers; there is, in short, none of the usual machinery put in motion for similar purposes, and yet the result is what we have stated. The following are specimens of the donations received: "From a ship-owner, who instead of insuring his vessels, gives the amount which he would have to pay, to the work of God, £50,—that is for the building fund,—with £150 for missions, £10 for M. C., and £10 for myself." "Dear Sir:—Enclosed you will find a cheque for £90 for the building fund, from a friend of mine, who is giving a seventh of his property to the support of the cause of Christ." "From Warwickshire, £100, with £28 8s. for tract printing, and £28 8s. for thirty orphans for one month." Again, there are "thank-offerings" for a bountiful harvest, for restoration to health, for family mercies, for preservation at sea, for protection from fire, etc.,—all expressions of gratitude to God for his mercies. "There is scarcely a country," says Mr. Muller, "from whence I have not received donations; yet all come unsolicited, after anonymously, and in by far the greater number of cases from entire strangers, who are led by God, in answer to our prayers, to help on this work, which was commenced and is carried out only in dependence on the living God, in whose hands are the hearts of all men."

The objects of Mr. Muller's great institution at Bristol, are, first, to assist day, Sunday and adult schools, in which instruction is given upon Scriptural principles; secondly, to circulate the Holy Scriptures; thirdly, to aid missionary efforts; fourthly, the circulation of publications calculated to benefit both believers and unbelievers; and fifthly, to board, clothe, and educate destitute children who have lost both parents by death. For these objects Mr. Muller, as already indicated, received during the space of one year the sum of £63,391 18 3½d.

In narrating the religious experience of George Muller, we, of course, do not mean to intimate that his peculiar way of living has any claim to imitation upon the Christian conscience. Few Christians have ever found, and few will ever find, an inner compulsion to manifest their dependence upon God in the same manner in which George Muller has for so many years. But all will look upon the extraordinary results which have followed this simple-minded faith as a conspicuous proof, given by Divine Providence before the eyes of the whole world, of the reward which is sure to await every exhibition of a living faith.—*Methodist.*

CALVIN, ROUSSEL, AND LEFEVRE.

The volume opens with the flight of Calvin and Cop from Paris, in 1533, on account of their heretical enunciations before the Sorbonne. Calvin took refuge with Du Tillet at Angoulême. After a time he visited Roussel and Lefevre at Nérac. He first called upon Roussel: "He was still a young man," "The most decided and the most moderate of the theologians of the sixteenth century were now face to face. Calvin, naturally timid and hesitating, would never have had the boldness so much as to open his mouth" (to use his own words) "but faith in Christ begot such a strong assurance in his heart that he could not remain silent." He therefore gave his opinion with decision: "There is no good left in Catholicism," he said. "We must reestablish the church in its ancient purity." "What is that you say?" answered the astonished Roussel; "God's house ought to be purified, no doubt, but not destroyed." "Impossible," said the young reformer; "the edifice is so bad that it cannot be repaired." "We must pull it down entirely and build a new one in its place." Roussel exclaimed with alarm: "We must cleanse the church, but not by setting it on fire. If we take upon ourselves to pull it down we shall be crushed under the ruins."

"Calvin retired in sorrow. "Nérac, as we have said, sheltered another teacher—an old man, whom age might have made weaker than Roussel, but who, under his white hair and decrepit appearance, concealed a living force, to be suddenly revived by contact with the great faith of the young scholar. Calvin asked for Lefevre's house; everybody knew him: 'He is a little bit of a man, old as Herod, but lively as gunpowder,' they told him. As we have seen, Lefevre had professed the great doctrine of justification by faith, even before Luther; but after so many years, the aged doctor still indulged in the vain hope of seeing Catholicism reform itself. 'There ought to be only one church,' he would frequently repeat, and this idea prevented his separation from Rome. Nevertheless, his spiritualist views permitted him to preserve the unity of charity with all who loved Christ."

"When Calvin was admitted into his presence, he discerned the great man under his puny stature, and was caught by the charm which he exercised over all who came near him. What mildness, what depth, what knowledge, modesty, candor, loftiness, piety, moral grandeur, and holiness, had been said of him! It seemed as if all these virtues illuminated the old man with heavenly brightness just as the night of the grave was about to cover him with its darkness. On his side the young man pleased. Lefevre, who began to tell him how the prosecution of the Sorbonne had compelled him to take refuge in the south, in order, as he said, to escape the bloody hands of those doctors."

"Calvin endeavored to remove the old man's illusions. He showed him that we

must receive everything from the Word and from the grace of God. He spoke with clearness, with decision, and with energy. Lefevre was moved—he reflected a little, and weeping, exclaimed: 'Alas! I know the truth, but I keep myself apart from those who profess it.' Recovering, however, from his trouble, he wiped his eyes, and seeing his young fellow-countryman rejecting all the fetters of this world and preparing to fight under the banner of Jesus, he examined him more attentively, and asked himself if he had not before him that future reformer whom he had once foretold. 'Young man,' he said, 'you will one day be a powerful instrument in the Lord's hand.' The world will obstinately resist Jesus Christ, and everything will seem to conspire against the Son of God; but stand firm on that rock, and many will be broken against it. God will make use of you to restore the kingdom of heaven in France.' In 1569, Luther being of the same age as Calvin in 1534, heard a similar prophecy from the mouth of a venerable doctor.

"Yet, if we may believe a Catholic historian, the old man did not stop there. His eyes, resting with kindness on the young man, expressed a certain fear. He fancied he saw a young horse which, however admirable its spirit, might dash beyond all restraint. 'Be on your guard,' he added, 'against the extreme ardor of your mind. Take Melancthon as your pattern, and let your strength be always tempered with charity.' The old man pressed the young man's hand, and they parted never to see each other again."

—*D'Avigne.*

CHRISTIAN ELOQUENCE.

And let me say there have been days when the church was a power in the earth. We read of the heroic ages; they are praised by the old poets as the beautiful and distant ages when fact and myth embrace, where history and tradition meet—when tradition melts into history, and history like another color in the rainbow, blends back into tradition. In that beautiful period they have placed the heroic ages when giants and Titans lived on the earth, and not small beings such as we are. Brethren, this is tradition and myth and poetry; but there have been real heroic ages in the Church of God, when Moses communed with God on the trembling brow of Sinai; when David composed the spiritual hymns which thrill our hearts in the nineteenth century; when Isaiah with rapt prophetic fire spoke to the sinful nations; when the Baptist thundered rebukes on the banks of Jordan; when the great Paul emptied the temples of Greece; when St. John saw visions in Patmos; when reformers struggled; when martyrs died—then there was power in the churches. Men were filled with the Holy Ghost. Ministers in England, we want power. Missionaries abroad, we want power. Teachers in our colleges, we want power, not only to send forth scholars, but inspired young men. Deacons of our churches, it is no time to sleep. Churches of the land, you ought not to be the dull, apathetic, material things many of you are. We can not afford to be weak. Power everywhere—power in the spring, bursting through the great rock; power in the grass, cutting its way through the soil; power in the lightning-flash. And shall the Church be weak? I see the Syrian Pleasure, like another *ignis fatuus* crossing from marsh to marsh in the devil's land, where so many of our youths are lost. Power enough hath the syren. Yes, brethren, power is everywhere; and shall we be weak and feeble? Our fathers sleep—let not the thunder disturb their slumbers; let not the lightning-flash wither the flowers on their graves. Brave men were they. I like to shake hands with them across the ages. They did their work nobly; they crossed the stage and were hurried beyond the scene into the darkness of death. They are gone, and we are here; and shall we be weak? I don't mean that we can become as Moses and Jeremiah and Paul; but I do mean to say that as the ancient Titans went up to heaven and stole fire from the sun, you may go aside with God, touch the divine mind, and come forth, divine men, to mould the hearts of this nation, or to spread the Gospel of Christ in foreign lands. You have heard me kindly. I have spoken out brotherly on this subject. May God bless you all! May the power of the Lord God of Israel clothe his priests with salvation! May it be known in a dry, hard, harsh, skeptical age, that God is in Israel, and that religion is a power.—*Rev. Thomas Jones.*

"REMARKABLE REVIVALS."

Have you never heard of so-called remarkable revivals of religion which have started in certain localities from no perceptible cause? All at once a deep religious feeling would be manifested on all sides. People living remote from each other, who could not possibly have influenced each other's feelings, have become deeply serious, and gone in deep distress to the minister, or some other Christian friend, and inquired what they must do to be saved. Such revivals have often been accounted as almost miraculous interposition of the divine Spirit—all ordinary means of his operation having been seemingly set aside.

Such a revival occurred in a town in Western New York. Two men from different directions came in the early morning to ask spiritual counsel of their pastor. Before nine o'clock a church member called to request him to visit a number of weeping inquirers in his neighborhood; and before night it seemed that all that valley was a scene of weeping and anxious supplication. So in another place where the cause of Christ seemed almost to have died out, and where there had been no revival for many years, persons from all quarters were seriously impressed, and all dated their first convictions to a certain day and even hour. It was ascertained on that day a poor stammering blacksmith had become so deeply distressed in view of the desolation of Zion, that he had closed the shop and spent the afternoon wrestling with God, as Jacob did, for a blessing.

ins on his people. No doubt this instance affords us a key to all such "remarkable revivals." Some growing saint, perhaps one of the most obscure in the whole congregation, has been praying for a revival. More than this, he has prayed in faith expecting a blessing. God will send down the refreshing rain of his spirit in answer to such supplication.

Do you not want such a reviving in your own city, town, church, Sabbath school? Go to your closet and spend a day in prayer for it. Is that too much for such a result? would you not willingly give it for a party of pleasure? Are souls worth less than a few hours of gay enjoyment.

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man just suited to the work and place. He is a devoted Christian who loves and looks for the coming of his Lord; also, of a mechanical turn who can engage in almost any form of labor in the shop or on the plantation, and is thus admirably fitted to lead those who must gain their bread by the sweat of their brow. He has a family who would exert a very salutary influence on the families of the freedmen, improving their domestic habits. He has a daughter just qualified for a teacher, who will gladly enter the schoolroom and do her part in that department.

And when this first mission is established we know of some others who are adapted to the same kind of labor, and would gladly go if the way opens.

Let us hear, then, from the Lord's stewards and have our treasury filled up at once. If we had two thousand dollars we could soon find laborers to enter the field and make use of it to good advantage. Let us hear from the friends of missions at once in reference to this matter. There is no time to be lost in doing up the work. Souls are perishing, the day draws to a close, and if aught is done it must be done soon.

"Shall we whose souls are lighted
With wisdom from on high;
Shall we to men benighted
The lamp of life deny?"

INTEREST IN THE CONFERENCE.

We are glad to find a general interest among our friends abroad attending Conference. Some who would gladly go think they cannot do so. But if they are determined on it, the way will be opened, both as it regards time and means. So be sure and make ready for it, and trust in the Lord to open the way before you. We look for a large attendance and an excellent meeting. But what is wanted to secure the latter is the presence and power of the Holy Spirit. Let all who love the Lord, and wait for his coming kingdom, be earnest in prayer for this end. And understand and remember—

1st. There will be ample accommodation for all who attend, so you need not hesitate on this account.

2d. You will meet old friends there, or find new ones and form acquaintances as lasting as eternity.

3d. You may expect a great refreshing of soul and quickening of faith. So do not fail to come from every quarter.

INTERESTING HISTORY.

A gentleman of Boston, well known in private business circles, has been all his life, and his ancestors before him, subject to severe attacks of Neuralgia. All the usual remedies failing to help him, he endeavored to discover a cure. By long continued experiments, he at length found an external application which cured him every time he used it without any failure. His friends learned of this, he had numerous calls for the remedy, and for two or three years it went the rounds of private circles, curing almost every one that used it. He sold none, until the demand became so great as to make it almost impossible to supply it without a heavy drain upon his purse.

It was then offered for sale, and he ventures to assert that scarcely any medicine has had such an introduction to the public in so short a time. The sale has been hardly without a parallel. We refer to "Sturgis' Electric Compound." A number of well known gentlemen of Boston, and other places, have used it with remarkable effect, and we have no hesitation in recommending it to every one. It is very common for persons who have been cured to visit the proprietor and offer their names for publication, so remarkable and rapid has been the effects of the medicine. It is applied externally, and a child may use it. All respectable druggists have it for sale.

THE KINGDOM OF CHRIST.

We find in the People's Preacher, of Sept. 22d, a communication under the above heading signed J. D., of which the editor says: "The following was sent to the Advent Herald in reply to the strictures of that paper upon a former article of this writer. As yet the Herald has declined giving place to this reply."

We can only say, that the appearance of the article in question in the Preacher is all the knowledge we have of it. We have not the most distant remembrance of having ever received such an one, nor any idea of who J. D. is. But as to the communication, we will give it to our readers in our next, and the more cheerfully as Bro. O. has heartily endorsed it as expressive "precisely" of his own view. For if the spiritualizing system must be held, we are glad to find somebody frank enough to define their views in reference to it, that we may test them by the Divine Word.

PERSONAL.

ELDER M. B. LANE has accepted a call from Messiah's church, New York city, to take the pastoral charge. His post-office address is No. 11 Seventh Avenue, New York City. He will be happy to communicate with his old friends among whom he has been laboring for a number of years.

ELDER J. H. VANDERZEE has accepted a call from the Advent church, Hudson street, Boston, to become their pastor. He will enter on his duties the 2d Sabbath in October.

We call attention to the advertisement of J. H. Pray, Sons & Co. in another column. We have found no place in Boston where we could do as well in purchasing carpets as there.

BOOKS AT CONFERENCE.

We shall have an assortment of our books at Conference. Those wishing them can get them there.

The London Spectator, in its summary of affairs, says: "The star of England is for the time overcast. Her allies are plundered, her diplomats worsted; and her statesmen, ingloriously foiled, confess themselves afraid

to use the power they have so long been taxing us to raise. In the swamps of Africa her soldiers have been beaten and decimated by disease in a contest that never even commenced. In New Zealand one of the most illustrious of her regiments has been routed disgracefully by their Maori foes, and in the compensating victory the chief laurels were borne off by Maori allies, who led the van in every charge."

News of the Week.

WAR NEWS.

The past has been a week of great military activity. The army of the Potomac has been strongly reinforced, and has moved on Richmond upon the North side of the James river. Several strong entrenchments have been captured with some twenty or more guns. Among the fortifications taken was the one on the north side of the James River, protecting Fort Darling on that side.

There is anticipated a general movement of the army of the Potomac. Correspondence from the army anticipates the speedy capture of Petersburg.

Gen. Kautz made a cavalry raid to within a mile and a half of Richmond. Grant's advanced line is within five miles of Richmond, a position which they will be likely to hold.

The latest reports from Sheridan were that he had followed up his successes and had reached Stanton, the enemy fleeing before him. The movement of Grant's army on Richmond will be likely to deter Lee from reinforcing Early, all his forces being required to protect Richmond, thus leaving Early still to the pursuit of Sheridan.

There has been a formidable invasion of Missouri by the rebels, and some most horrid butcheries have taken place. But the latest reports are that the invaders have been repulsed and driven back out of the State.

METHODIST MUSICAL CONVENTION.

The M. E. church are to hold a national Musical Convention in New York, commencing Oct. 17th. Its objects and plan are set forth in the following memorial from New York city to the late General Conference. The Conference approved the memorial and the Convention is to be held. The Conference have appointed a committee to represent them in the Convention, and each M. E. church is invited to send a delegate.

"BRETHREN AND FATHERS.—The place which music has ever held in the church, and the part it has performed in the success of Methodism, establish its importance. While some denunciations of Christians, by artistic skill unattainable by the masses, have excited admiration, it has been the purpose of the Methodist church that music should be the medium and instrument of fervent spiritual devotion adapted to all. In this as in other matters of church polity, our puritanic affinities have caused us to lean too strongly away from ceremonialism, and thus we have not sufficiently cherished the science of music, or kept pace with the advanced state of society. It is true, we have not been without efforts, which have at least fixed the love of music and sacred song in the affections of our people stronger perhaps, and more widely diffused, than in any other body of Christians; yet it is apparent that we are as a denomination, without a musical literature or satisfactory professorship. We need music of an elevated and devotional character wedded to our incomparable poetry, by which both shall be engraven upon the memory of our people, producing a oneness of taste and practice. Then shall we accomplish the prophetic desire: "Let the people praise thee, O God; let all the people praise thee." The efforts hitherto made have been diverse and sectional, and have not secured the regard and sympathy of our wide-spread membership. A more extensive movement is now contemplated. Already a society has been formed and is in successful operation, designing to associate the choirs of the Methodist Episcopal Church of New York and vicinity, and also extend its correspondence and sympathies throughout our connection. This society of the "Associated Choirs" is about to call a convention of chorists and others interested in the music of the church, by which a concord of views may be made, and plans devised which may obtain the desired results. Promotive of such purposes, the society respectfully asks that a committee may be appointed by the General Conference of the Methodist Episcopal Church to co-operate with said society and convention by which the prestige of official sanction may be given to such measures and publications as may have its approval."

The objects are thus set forth: "1. The adoption of proper material, or standards, for church and Sabbath school choirs. The circular says: 'Henceforth we have selected material for our choirs and Sabbath schools from a floating mass of musical literature, each conductor choosing for himself. We have found by investigation that we are all pursuing a different course, and with corresponding unsatisfactory results. Such a course is perverse both of congregational and Sabbath school music.' It would help to unify our singing to have the same standard works throughout the church. And this could be effected within just and defensible limits if we had a Musical Conference holding annual sessions."

"2. An organized effort for the better management of our church and Sunday school music. In New York such an enterprise has been commenced. The circular thus notices its success: 'In New York we have felt the necessity of a combined effort for the improvement of our church music; and have, as a starting point, effected a union of the choirs of our denomination. The benefits from this union have been very generally satisfactory. We now contemplate the organization of an auxiliary society, by which we may unite our Sabbath schools; and we hope to fix upon a plan which will give life to both organizations, by making such provision for a supply of music as will be readily accepted by all our churches and Sabbath

schools? This is a good move. Organized effort is the royal highway to success."

"3. The ulterior purpose contemplated is an improvement of our church and Sabbath school music. It is believed that musical talents and taste exist among us in a promising degree; and the proposed convention is a step towards their aggregation and arrangement. It aims at a universal song of praise throughout the denomination, by a union of effort, by an assimilation of views, and by adopting such a standard of music as shall be suited to our social prayer and class meetings, as well as our Sabbath schools and public congregations. Its exercises are to extend over ten days, and embrace three sessions a day, varying with each hour. The course will include rehearsals of church psalmody, tunes for social prayer and class-meetings, Sabbath school music, anthems, chants, and choruses. At these rehearsals the views of the best writers, as to style of delivery, will be given, and other valuable information pertaining to the subject. In addition to the rehearsals, the science of musical compositions, embracing counterpoint, thorough bass, harmony, elocution and music theoretically and practically combined for the development of the voice to the highest degree of perfection, will be fully and intelligently brought before the convention each day by professors eminently qualified to make these subjects interesting and instructive. The session will close with two grand concerts—one by the united Sabbath schools, the other by the delegates and associated choirs of New York, Brooklyn, and other cities. These will form the largest, and it is expected, the grandest sacred chorus concert ever given in this country. All the exercises will be free to delegates.

Arrangements are made to entertain delegates without expense.

THE PREDICTION FULFILLING.

Most impressively significant, just at this time, is the following extract from the speech of Alexander H. Stephens, Vice President of the "Confederate States," delivered in the Secession Convention of Georgia in January, 1861:

"This step (secession) once taken, can never be recalled; and all the baneful consequences, that must follow will rest on the convention for all coming time. When we and our posterity shall see our lovely South desolated by the demon of war, which this act of yours will inevitably invite and call forth; when our green fields of waving harvests shall be trodden down by the murderous soldiery and fiery car of war sweeping over our land, our temples of justice laid in ashes, all the horrors and desolations of war upon us, who but this convention will be held responsible for it, and who but he that shall give his vote for this unwise and ill-considered measure shall be held to strict account for this suicidal act by the present generation, and probably cursed and execrated by posterity, in all coming time, for the wide and desolating ruin that will inevitably follow this act you now propose to perpetrate."

"Pause, I entreat you, and consider for a moment what reasons you can give that will even satisfy yourselves in calmer moments, what reasons you can give to your fellow-sufferers in the calamity that it will bring. What reasons can you give to the nations of the earth to justify it? They will be the calm and deliberate judges in the case; and to what cause, or one overt act, can you point on which to rest the plea of justification? What right has the North assailed? What interest of the South has been invaded? What justice has been denied, of what claim, founded in justice and right, has been withheld? Can any of you to-day name one government act of wrong deliberately and purposely done by the government at Washington, of which the South has a right to complain? I challenge the answer."

In Rev. Dr. Richard Fuller's sermon on Haggai ii: 7, delivered before the Southern Baptist Convention, at its first annual session, in Richmond, Va., June 10, 1846, he spoke thus: "Nor is it only the heathen at a distance; among ourselves here many thousands of the sons of Ethiopia are stretching out their hands, and how have they been neglected? My brethren, let us wake to our responsibility, ere the wrath of God wake us to sleep no more, and the cry which goeth up into the ears of the Lord of Sabaoth attracts his righteous indignation." In these words are the acknowledgment of a responsible duty, and a confession of criminal neglect. Has not the wrath of God fallen upon them already, that the slaveholders and their abettors shall sleep no more in their oppression of the poor and needy? Can this war come to an end without the utter overthrow of slavery in our land? The Lord hasten it in his time.

FOREIGN NEWS.

ITALY.—The London Morning Post confirms the report of the new treaty signed between France and Italy, and believes itself justified in announcing that a convention has been signed, providing for the withdrawal of the French troops from Rome.

The principal points are that the French forces shall be gradually withdrawn within two years, that the King of Italy shall undertake to preserve inviolate the possessions of the Church, as at present defunct, and guarantee not to countenance or assist the machinations of what is termed the party of action in Italy, and that the capital of Italy shall be removed to Florence. The French journals are demanding explanations from the Monitor on the subject.

The Italian Parliament has been convoked for Oct. 5.

A SUBMARINE VESSEL.—A correspondent who has been down in the submarine vessel recently invented and manufactured in this city by S. S. Merriam, and just tested by himself and the Government near New York, sends us the following account of his experience: "Entering the singular vessel from the top, the door was closed, and the order, 'Men, to your places,' given to the little crew, who promptly obeyed. When every-

thing was ready, Mr. Merriam turned some valves and the compressed air came hissing in, producing an unpleasant sensation upon the drum of the ear, of which one was at once relieved by inspiring and swallowing. The vessel seemed perfectly under control, for we stopped when half down to the bottom, and raised the door on the bottom of the boat, but the air inside of course prevented any water from coming in, even enough to wet the soles of our feet. One of the crew from your city improved the opportunity to dive out and come up on the surface of the water, much to the astonishment of the spectators on the bank. He afterwards returned and entered the vessel from the bottom, when the door was closed, another and heavier rush of compressed air came in, and we were on the bed of the river, twenty odd feet under water, this distance requiring an additional pressure to resist the water with the door open. We could stand on the bottom of the river and not wet our feet, and at that distance under water could easily see to read by the light that came in at the glass windows. Bells ringing outside were also heard distinctly. To return to the rest of the world only a few strokes of the pumps were necessary; the air rushed out of the bottom and the boat was quickly on the surface of the water. We moved with a propeller easily under as well as upon the water, and in all respects the vessel worked so completely that its success is undoubted."—Springfield Republican.

FORCE OF TORNADOES.—The force with which tornadoes move is well illustrated by an occurrence which recently transpired on a western railroad. An entire train was blown bodily from the track, causing severe injuries to the passengers. The Cincinnati Gazette gives the following account of the disaster:

"The 4:20 train on the Indianapolis railroad, which left this city Friday afternoon for Chicago, was blown from the track, at a point near Wirtwell's Bridge, fifteen miles below Lawrenceburg, by one of the most terrific tornadoes that has ever visited this section of the country. As the train approached the bridge above-named the atmosphere seemed filled with branches of trees and missiles of various kinds the wind had taken up in its path, and the engineer, thinking the bridge unsafe, increased the speed of the engine so as to reach the protection of the hills beyond. He was too late, for the hurricane, resistless in its energy and overwhelming in its power, lifted the entire train into the air and hurled the rear portion of it over a steep bank, the baggage car, which was very heavily laden, being whirled diagonally across the track and the rear of the first passenger car, still unoccupied, being suspended over the precipice at the side of the track. The train which happened to arrive at such an untimely moment, in the very focus of the wild hurricane, was heavily loaded with passengers, many of them being bound for the Chicago Convention. It is strange to relate, notwithstanding the increased speed with which the train was moving and the light of the embankment down which the cars were hurled, not one person was killed. This may be considered a most miraculous escape, two of the cars being completely wrecked and jammed to pieces; the seats dislocated and shattered to fragments, and everything left in the most chaotic condition. From thirty to forty individuals were more or less injured, and two ladies, names not known, probably fatally, one of them, it is thought, having suffered a dislocation of the spine."

DR. BROWNSON.—This learned Catholic is becoming troublesome to his Catholic brethren. A few years ago, he was the ablest champion of Romanism in this country. More recently he has handled some tenets of the papacy severely, and some peculiarities of this system he has denounced in unmeasured terms. This has provoked the keenest censure of the Catholic press. Dr. Moriarty, a distinguished Roman Catholic divine, writes to the Universe of Philadelphia:

"This wretched Brownson has been for a considerable time endeavoring, in private, by his slanderous talk, to do more harm than he has yet attempted in public. It is true that, like the scorpion, he is stinging himself; but, as there is something of the cobra-snake in him, it is well to wrench out his fang. I will, when more at leisure, give a twist to the animal; in the meantime I send you a blow from the Dublin review, which I beg you will apply with the potency of the Universe, and it will serve to lay out Sir Towser for further operations. Print the entire article if you can."

In an editorial in the same, the Universe, excited by some of Dr. Brownson's views on civil liberty expressed in his Review, says:

"What now is to be thought of Dr. Brownson? He is at once a Voltaire and a Garibaldi. The arch infidel never surpassed him in irreverent abuse of the papacy. The arch revolutionist never suggested worse conduct than he has in regard to Rome. And the reviewer calls himself a Catholic—an obedient son of the church! It is false. He is no Catholic. He is no son of the church. The church disclaims him. He is a vain, audacious, irreligious, malignant libeler and revolutionist against God's Church, and nothing else. There is his Review to prove. Let all Catholics repudiate him. He is true to nothing but fortuitousness. To patronize his Review is to uphold the worst defamation and invasion ever let loose against the church."

ROUND SHOULDERS.—First, round shoulders and stooping forms detract from a fine personal appearance, either when standing, sitting, or walking. Women like a beautiful face, eyes, feet, hands, fine dress, ornaments, splendid houses, horses, etc., etc., and take great pains, often run great risks of life to obtain them. Why not work as hard for fine forms?

But laying aside all thoughts of good looks, and turning to our ability "to do and dare," we find that a truly graceful posture is the only easy one; that where the "bear-

ing" of the body is not correct, as in stooping, we wear ourselves out by spending strength to support ourselves in an unnatural position; that those who go about their business gracefully, do more, and do it easier than the awkward.

Stooping is unhealthy. The lungs are cramped, and do not fully inflate. This brings on consumption; and besides, the blood being only half oxygenized, we only half live. Nothing is so important in securing good health and good feelings as thorough breathing.

Plato said no republic was complete without its gymnasia. This is true of all schools; and more, in all cities and towns the gymnastic hall, well ventilated, lighted, and warmed, where the sedentary, the studious, those confined much in-doors, both male and female, can, in appropriate costume, throw off the restraints of a confined life, and take vigorous body training under a master, with music, is full as important as was the gymnasium in the days of Plato.—Home Journal.

BUT WHEN?—Reader, I dare say you mean one day to be a decidedly religious man. You hope one day to be a really serious Christian. You think it quite right to be a pious person. But when, is this to be? I say again, When?

Are you waiting till you are sick? Surely you will not tell me that is a convenient season. When your body is racked with pain, when your mind is distracted with all kinds of anxious thoughts, when calm reflection is almost impossible, is this a time for beginning the mighty work of acquaintance with God? Do not talk so.

Are you waiting till you are old? Surely you have not considered what you say. You will serve Christ when your members are worn out and decayed, and your hands unfit to work? You will go to him when your mind is weak and your memory failing? You will give up the world when you cannot keep it? Is this your plan? Beware, lest you insult God.

Are you waiting till you have leisure? And when do you expect to have more time than you have now? Every year you live seems shorter than the last; you find more to think of or to do, and less power and opportunity to do it. And after all you know not whether you may live to see another year. Boast not yourself of to-morrow—now is the time.

Are you waiting till your heart is perfectly fit and ready? That will never be. It will always be corrupt and sinful—a bubbling fountain, full of evil. You will never make it like a pure white sheet of paper, that you can take to Jesus and say, "Here I am Lord, ready to have thy law written on my heart." Delay not, better begin as you are.

O, lingering reader, are not your excuses broken reeds? Be honest; confess the truth. You have no good reason for waiting.

Take the advice I give you. Resolve this day to wait no longer. Begin at once to seek God. Repent of your sins. Break off your evil habits. Believe on Christ and be saved.—Rev. J. C. Ryle.

TRIUMPH OF FAITH.—There is a striking and beautiful simplicity in a living and vital faith, such as is sometimes manifested in the closing scene of the dying Christian, which can impart a serene joy and peace to the soul when about to plume and spread its wings for the final flight.

A Christian woman was about to die. Death, on his pale horse, seemed to be coming in the distance and to be near at hand. Her pastor called to see and comfort her, and as she lay gasping for breath, he asked if she felt prepared to die. Her answer was a very significant one.

"Mrs. M. you seem to very sick." "Yes, I am dying." "And are you ready to die?" "Sir, God knows—I have taken him at his word—and I am not afraid to die."

After he had prayed with her, and was about to leave, she again took him by the hand, and managed to utter a few broken words. "I wanted to tell you—that I can trust in God—while I am dying. You have—often told me he would not—forsake me. And now I find it true—I am at peace—I die—willingly and happily."

It was a triumphant scene to any believer, the perfect tranquility in severe suffering, and in instant view of death. But the idea of faith presented in her words was doubly beautiful from its perfect simplicity. "God knows I have taken him at his word." Does not all unbelief consist in a reluctance to take God at his word?—The Prayer-Meeting.

THE "GREAT EASTERN" STRAWBERRY.

A few plants of this strawberry were brought by a sea captain from China about twelve years ago, and for several years the plants were sold as high as five dollars apiece. For a few years past, a farmer in a neighboring town has raised them extensively, and sold them in this market for five cents a box higher than any other strawberries. I have cultivated a quantity of these strawberries for the purpose of circulating them among our friends in various parts of the country who have gardens or farms, and who will, in return, assist me by buying a small quantity of my Golden Salve, for their own use, and to sell among their personal friends and to soldiers. The Golden Salve is so well known by most of the readers of the Herald that it needs no recommendations here.

This strawberry excels other varieties in its excellent flavor, the size of the berry, the compactness of the same, its rapid growth, and as a great bearer. It is the largest berry that comes to this market, and as many as sixteen great nice berries can often be counted upon one stalk.

The object of this notice, or advertisement, I will now sum up by the following offer. To any person, who will immediately remit me six dollars in green-backs, I will in return send them by express three dozen of Golden Salve and six plants of the Great Eastern Strawberry. All will be sent in a

small box, carefully arranged, with the plants secured in moist earth, so that they will be sure to grow when they are transplanted. The month of October is as good a time as there is in the whole year to transplant them. They will bear the next season. They should be set out in rich ground, made mellow to the depth of a shovel-blade. Put them about eighteen inches apart, in order to give good room to spread. The runners put out in June, and continue to spread through the season. The six plants will increase to about a hundred by the next Autumn. Then, almost any sized bed can be had for all future time, i. e., as far as supply of plants is concerned.

There will be no deviation from the terms above stated or number of plants.

Address "C. P. Whitten, Lowell, Mass." Write your name plain; also, the name of your post-office; also, the place where the box should be sent by the express. Remittances and orders must be sent before Oct. 16th. The sooner the better, in order that I may know how many to prepare transplanting boxes for. C. P. WHITTEN.

Lowell, Mass., Sept. 12.

BOOK NOTICE.

ZETHEU.

Bro. Litch.—Permit me, through the Herald, to call the attention of your readers to the poem of B. D. Haskell, called ZETHEU. After a careful reading of the work, I am constrained to say that I have been agreeably disappointed. As a work of genius in the plan of the poem it would do credit to the great masters of poetry; while the sentiment is admirable for its strict adherence to Scriptural teachings. His personages are well chosen, and are made to fulfill their mission most perfectly. The poetry or rhythm is peculiar, unlike the blank verse of the great English poets, but yet of smooth and attractive measure. On the whole, I can heartily commend it to the attention of all lovers of good poetry and sound doctrine. Providence, R. I., and P. HAWKES.

TO CORRESPONDENTS.

Wadsworth M. Palmer. Your money was credited to W. M. Palmer in the Herald of Sept. 13th, and your name changed on your paper to Wadsworth M. Palmer.

T. S. SCOVELL.—The reason of the number on your paper weekly and the credit in the list of receipts being different is, that we have been so short of help since we commenced crediting as now, we have not been able to revise our list and take out the numbers. Shall do it as soon as we can. The account in the acknowledgement of receipts is only to be looked at now. We are out of Herald of Sept. 20th.

NOTICE.

The Executive Committee of the Missionary Society of Pennsylvania will meet at Providence, Oct. 12th.

J. LITCH, Chairman.

Obituary.

ANDREW WESLEY MULHOLLAND. Died in Philadelphia, May 25th, 1864. Andrew Wesley Mulholland in the 24th year of his age.

He embraced the Saviour when about 15 years of age, and we had the pleasure of burying him in baptism. His devotion to Christ has been earnest and his death triumphant. After speaking of the Saviour's coming, his last words were, "Come, Lord Jesus, and come quickly."

Ed.

RECEIPTS FOR THE HERALD TO SEPT. 25TH.

Subscriber's Name.	Amount Paid.	Paid to.
Wm. H. Trenwick,	2.00	1269
Jason Kendall,	1.00	1238
Nancy M. Martin,	1.00	1243
Shawnee Hubbard,	2.00	1234
J. Crumpton,	1.00	1178
Stephen A. Blanchard,	2.00	1282
J. McElwain,	2.00	1170
S. Hale,	1.25	1235
M. Reynolds,	3.00	1204
John H. Moore,	2.00	1284
S. S. Chapman,	1.00	1243
J. W. Phillips,	2.00	1256
Gilman Cutting,	10.00	1230
O. Doane,	3.00	1230
C. O. Somers,	2.00	1250
Alexander Weldon,	2.00	1230
Mrs. B. Hall,	2.00	1282
Thomas E. Putney,	3.00	1256
John Reynolds,	2.00	1264
Joseph H. Westcott,	1.00	1237
L. Buell,	2.00	1256
John S. Green,	2.00	1266

DONATIONS FOR THE HERALD.

S. D. Nordrup,	1.00
B. H. Flinders,	2.00
C. M. Gould,	3.00
Mrs. B. Hall,	2.50
A. Welden,	1.00

FOR DO SOCIETY.
Willey B. Johnston 25 cts.

To Subscribers.

During the past year we have credited payments for the Herald on each subscriber's paper, or where a single paper was sent to one office, on the wrapper, following the subscriber's name. But quite a number call for the old plan of crediting payments in the Herald on the reception of the money. It is less work for us to do so, and less expense, and accordingly we shall return to that plan, and as fast as we can, shall take the numbers from the names. Those subscribers who wish to know the exact state of their accounts, must set it down when acknowledged, or keep the paper containing it.

DIRECTIONS FOR ASCERTAINING THE STATE OF THE ACCOUNT.

The number given in making the acknowledgment, is the whole number of the paper to which the money sent pays. The present whole number of this paper is 1218. If the number to which payment is made is less than this, subtracting it from the whole number will give the number of papers for which the subscriber owes. If the number to which payment is made is greater than the whole number of the paper, then subtract the whole number from the number to which payment is made, and the remainder will give the number of papers for which the subscriber has overpaid.

STURGIS' ELICTRIC COMPOUND AN EFFECTUAL EXTERNAL REMEDY FOR NEURALGIA, AND RHEUMATISM, SPINAL IRRITATION, AGUE IN THE FACE, PAIN IN LIMBS, &c.

Its effect is very rapid—in most cases instantaneous. It reaches the nerves and muscles, as it is believed no other medicine does. It has cured some of the most violent and obstinate cases of Neuralgia ever known.

References:

REV. JOSEPH E. BARRY, of Lowell, Mass.
REV. N. MUNRO, late Editor of Boston Recorder.
REV. ISAAC BASSETT, West Cambridge.
W. H. HOLISTHER, 68 State Street, Boston.
N. P. KEMP, 40 Cornhill.
JOSEPH H. ALLEN, 119 Washington Street.
ADDITION BOYDEN, 409 Washington Street.
C. C. BARRY, Cashier of City Bank.
Office 119 Washington Street, Boston.
For Sale by all Druggists.

CARPETINGS.—The undersigned are now offering an excellent assortment of Three-Ply and Ingrain Carpets, comprising the choicest styles of the best manufacturers in the market. Also, stair carpets of all qualities in the various widths, together with a great variety of coverings for the same in Oil Cloth, Linen and Druggists. For sale to the trade, or at retail, at the lowest market prices. JOHN H. PRAY, SONS & CO., 39—3w 47 and 49 Summer St.

The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

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J. Litch, Editor.

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[For Terms, &c., see Fourth Page.]

Communications.

[Original.]

THOUGHTS ON THESSALONIANS.

THE MANNER OF THE ADVENT.

BY A PEBETRIAN MISSIONARY.

Man is a being prone to error and ever disposed to run into extremes. It would seem as if, like the pendulum, it was essential to his very nature that he should swing to opposite sides of the truth, before he at last settles down into the place where truth lies. Especially does this seem true in regard to great moral truths. Disgusted at the laxity prevalent in the days of Charles I., the Puritans of England, when in power, erred in being too rigid, and demanding more from frail human nature than it was able to bear, and so when the restoration took place the revulsion came, the pendulum swung violently to the opposite extreme, and England, during the reign of the second Charles, presented an appearance of licentiousness and profanity of the grossest character. It has been so also with regard to the great question of the second Advent. More than once the public mind has been agitated with the belief that the day of the Lord was nigh at hand, and this belief operating upon ignorant and ill-regulated minds, has led to the most violent excesses. It was so in the year 1000, it was so at other periods, and more recently it was so in 1843. And now that that excitement is over, the pendulum has swung over to the opposite side, and with signs of the most startling character. All around us the public mind is possessed by a spirit of the most obstinate incredulity upon the subject. In point of fact, to such a pass have matters come, that while the world scoffs at the idea of the day of Christ being nigh, the Church as a general rule, seem to be agreed as to the uselessness of investigating the subject, and the impossibility of ascertaining the truth regarding it, and any attempt to do so, however calmly and rationally the investigation may be conducted, is pretty sure of being regarded as an evidence of mental peculiarity, mental weakness, or incipient fanaticism.

Now I fail to see the wisdom of this. Truth is not to be found in extremes. It has no affinity either with fanaticism or incredulity. It has its seat where the pendulum rests. If men throw the reins upon the neck of their imagination and trample upon the Bible, they are as sure to land in fanaticism as they are of galloping to hell if they throw them on the neck of their lusts and do the same thing. But surely that ought not to prevent us from obeying the command, "Search the Scriptures," whether for the purpose of ascertaining the truth regarding the Lord's second advent or any other truth of which these Scriptures treat. Let men in the past have been as fanatical as they will, this is nevertheless true that "we have also a more sure word of prophecy whereunto we do well that we take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in our hearts." It is idle to contend that we cannot comprehend unfulfilled prophecy. It is true that we cannot comprehend it fully, but to assert that we cannot therefore comprehend it at all is a mistake. If it is, indeed, utterly incomprehensible, why is it compared to a light that shineth in a dark place? And yet there are some who seem to think that any endeavor to understand unfulfilled prophecy is labor in vain. I was conversing sometime ago with a Methodist minister upon 1 Cor. 15: 24, 25, a passage of considerable difficulty, but on which, nevertheless, he had no hesitation in putting an interpretation, but when in the course of the discussion, I quoted Dan. 7: 27, he exclaimed impatiently, "O, that is prophecy," forgetting, apparently, that the other passage was so too. And this is the way that many treat the Scriptures. They speak with great confidence of the day of judgment and the resurrection of the body, events which are cognized solely through the medium of prophecy, but if the subject of the second advent is introduced, we are forthwith informed that that is a subject of unfulfilled prophecy, and that we cannot understand unfulfilled prophecy. This is not rational,

neither is it Scriptural. The apostle Peter informs us that in the epistles of Paul "there are some things hard to be understood, which they that are unlearned and unstable, wrest as they do also the other Scriptures, to their own destruction." But is that a reason why we should make no attempt to understand them? If so, they might as well have been left unwritten.

It is evident that Paul had no sympathy for this kind of feeling, for he delights to speak of this subject, and returns to it again and again. Nay, he sometimes treats it in a manner which at first sight, seems to conflict with other points of Holy Writ. At the commencement of the fifth chapter of his first epistle to the Thessalonians he says, "But of the times and seasons brethren, ye have no need that I write unto you," from which it would seem that they were so versant with the subject that they required no further information. And yet we find that not long before that, Jesus after his resurrection and before his ascension, had, when the disciples asked him, "Lord wilt thou at this time restore again the kingdom to Israel?" expressly said, "It is not for you to know the times and seasons which the Father hath put in his own power." Here then, while Paul apparently feels gratified at the fact that the Thessalonians needed not to be informed of the times and seasons, Jesus tells his disciples that the Father had reserved the knowledge of these to himself. What is the explanation of this seeming contradiction? It appears to me that it is to be found by an examination of the context of each of the passages in question.

The disciples inquire at Jesus, "Lord wilt thou at this time restore again the kingdom to Israel?" Now here the natural desire of the human heart to pry into futurity, breaks out into an obnoxious form and therefore receives an appropriate rebuke. The disciples ought to have known better than to put such a question. It had been answered already, and that in a manner which ought to have precluded all further investigation. Upon another occasion his disciples, in reference to some remarks of his about the approaching destruction of the temple, asked him, saying, "Tell us when these things shall be, and what shall be the sign of thy coming and of the end of the world?" Here again the wish to see into the future is openly avowed, but we do not now find that Jesus rebukes them for unlawful and impertinent curiosity. On the contrary, he enters into a long discourse, in which, after warning them against a variety of delusions into which men would be sure to fall upon the subject, he makes known to them a number of signs that would precede his coming. It is evident from a study of that discourse that much of it is designedly mysterious and difficult of comprehension, requiring close and earnest study before it can be understood, while it is just as obvious that it sheds a vast amount of light upon the subject, and is therefore worthy of an earnest attention. But whatever difficulty there may be in some parts of the discourse there is a truth which stands out with the clearness of a sunbeam, and that is, that although there were to be a variety of signs which were to precede his coming, and by means of which mankind might be able to discover that it was nigh at hand, it never was his intention to make known the precise time when it would happen. Nay, what is strange, we find that it was not known even to himself. "Of that day and that hour," are his remarkable words, "knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Mark 13: 32. How vain therefore every attempt must be to discover that day! How full of presumption must be the man who imagines he can discover it! Now when the disciples asked him if he would not then restore the kingdom to Israel, they were perhaps unknown to themselves asking him to reveal to them the day of his coming, for when that event takes place the kingdom of the true Israel will be established. Hence his answer, "It is not given for you to know the time or the seasons which God the Lord hath put in his own power."

But it is evident from the manner in which God speaks to the Thessalonians that they were in a different frame of mind, and had now fully entered into the meaning of the prophet when he said, "The secret things belong unto the Lord our God, but the things which are revealed belong unto us and to our children." There was no occasion for Paul writing to them of the times and seasons, because they were not inquiring into them in a spirit of improper curiosity, but were confining themselves strictly within the limits prescribed to them by the declaration of the Lord. He had given them to understand that no man could penetrate into the secret of the time of his coming, but at the same time had let them know that that coming would be sudden and unexpected, quick as the lightning flash, sudden as a bursting wall. As he says the lightning cometh out of the east and shineth unto the west, so shall also the coming of the Son of Man be, and on account of this instantaneous and all unlooked for coming he had inculcated the duty of constant watchfulness. And the Thessalonians had received the word in faith, and hence Paul says to them, "For

yourself know perfectly that the day of the Lord so cometh as a thief in the night, for when they shall say peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape." Verse 2, 3.

It must, I think, be admitted, that is a matter of no small difficulty to reconcile the theory of the world's conversion with this passage. Those who believe in that theory maintain that the world is to be converted by the preaching of the Gospel, that Christ will reign in men's hearts by his spirit for a thousand years, at the end of which the Lord will come to judgment. Now if this theory be true, it is evident that when the advent takes place, the world must be in a very healthy condition, that in point of fact the reign of righteousness will be universal, for it is to this period that the words of Jeremiah are commonly applied. "They shall teach no more every man his neighbor and every man his brother, saying Know the Lord, for all shall know me, from the least of them unto the greatest of them, saith the Lord." But then seeing that such, according to this theory is to be the case, what are we to make of the words of Paul, "For when they shall say peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape."

Here we learn that a certain class shall immediately before the Lord's coming be congratulating themselves upon being in a condition of peace and security, when suddenly they will be overtaken by destruction, from which it is obvious that the whole world cannot be converted when the Lord comes. Nor is the difficulty lessened when we look elsewhere, nor can it be made to appear that those who are in this dangerous condition will be in the minority, for Christ himself informs us the world will be in the same state when he comes as it was in the days of Noah and of Lot, when we know the defection was all but universal. These and many others of a like character, all of them tending to show that in "the last days," in the "latter times," in the "day when the Son of Man shall be revealed," the world will be in a state of apostasy from God, tend to convince me that the idea of the world's conversion is a delusion.

It is a singular thing to study the workings of human nature, and observe how opposed they are to the teachings of inspiration. God in his word distinctly informs us that salvation comes through a person, the Lord Jesus Christ, and that it is unattainable by any other means. "Therefore," says the apostle, "as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." Such is the salvation of God. He offers to man the righteousness of Jesus, and with it life. But man rejects it. He cannot be persuaded to accept of salvation through the righteousness of another, and so he strives to establish his own righteousness and perishes in the attempt. The Church of the nineteenth century seems, in a manner, to be acting upon the example of the world. It is looking for deliverance not to a person, but to a principle, not to Christ himself, but to Christianity. All admit that there is much evil in the world and that Christians form a feeble minority, but nevertheless be of good cheer, for ere long the millennium will dawn, and the religion of Jesus will obtain the ascendancy. Thus the religion of Jesus is made to occupy the place of Jesus himself; thus Christianity is substituted for Christ, thus the people of God have ceased to wait for their risen and glorified Lord, and are waiting for the millennium. This is an evil sign. It is acting in accordance with the dictates of the flesh and trusting to the establishment of a principle rather than looking to a person, hoping for the ascendancy of the Saviour's religion rather than for the return of the Saviour himself. The wish will not be gratified. "In the last days perilous times will come."

[Original.]

THE FREEDMEN'S MISSION.

There is, perhaps, no department of the mission field which demands our earnest cooperation to a greater extent, than that placed before us in the providence of God, comprising the freedmen of the South. Here are a people, naturally of a religious turn of mind, who have been kept down by the cruel heel of oppression, until God has interposed in their behalf, and a proclamation has been issued giving them their freedom; but freeddom without intelligence and Christianity is but half realized. Much is already being done by different benevolent societies, and still the call comes to us for men and means to carry forward this important enterprise.

Never before were Adventists more loudly called upon to engage in missionary labor. We profess to believe in the speedy coming of Christ, when all efforts to save the perishing will end, and what is done in this direction must be done soon. If we wish to identify ourselves in the great work of enlightening the minds of the benighted freedmen, the opportunity is now presented. Two noble young men have already come forward, and have been set apart for this blessed work of

offering to this people made constitutionally free from slavery, that release from sin which will make them free men in Christ, for "whom the Son makes free, is free indeed." And we trust others will follow their example, and hurry to the rescue of this down-trodden race.

But men without means can accomplish very little. This people must be taught to read and write, and these, with other primary branches, will not only create a demand, but will open the way for the introduction of more advanced studies; and I apprehend that with even ordinary advantages, they will demonstrate their ability to shift for themselves.

This great work will be carried forward by some one, and the question with us, is whether we will participate in the effort, and thus receive the reward of well-doing.

I presented this matter before my church last Sabbath for their practical consideration, and the sum of thirty-five dollars and seventy cents was contributed for this noble cause, which sum is herewith forwarded to the *Herald* office for appropriation.

The freedmen's mission will continue to be remembered, I trust, by the friends in Waterbury.

The Lord is blessing us in spiritual things, in the conversion of poor sinners, and we feel that we ought to give to him of our temporal things.

H. CAMPFIELD.

Waterbury, Vt., Nov. 28, 1864.

THE CRUSE THAT FAILETH NOT.

Is thy cruse of comfort wasting? rise and share it with another.
And through all the years of famine it shall serve thee and thy brother;

Love Divine will fill thy storehouse, or thy hand-
scanty fare for one will often make a royal feast for two.

For the heart grows rich in giving; all its wealth is living grain,
Seeds which mellow in the garner, scattered, fill with gold the plain.

Is thy burden hard and heavy? do thy steps drag wearily?
Help to bear thy brother's burden; God will bear both thine and these.

Numbed weary on the mountains, wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee, and together both shall glow.

Is the heart a well left empty; none but God its void can fill;
Nothing but a ceaseless Fountain can its ceaseless longings still.

Is the heart a living power; self-entwined its strength sinks low;
It can only live in loving, and by serving, love will grow.—*Author of Schenck-Cotta Family.*

LIGHT AND TRUTH SOLICITED CONCERNING ANTICHRIST.

ANTICHRIST PREDICTED IN REV. 12TH CHAPTER.

In this chapter the church of Christ is symbolized by a woman away in the aerial heavens, clothed with the sun, the moon under her feet; and on her head a crown of twelve stars. The desires and exertions of the Church for the propagation of the Gospel, and the salvation of men, are represented by the woman travelling in child-birth, and pained to be delivered. The devil is symbolized by a great red dragon, having seven heads and ten horns, and seven crowns on his heads; and his tail drawing a third part of the stars, and casting them to the ground. And his rage against the cause of Christ is represented by his standing before the woman, to devour her son as soon as it was born. The eventual safety of the succession of the Church, is represented by the child's being born, and being caught up to the throne of God. The devil now persecutes the Church; upon which the woman flies into the wilderness for 1260 years.

From what follows in the chapter, we learn, as it is thought, that the war with the devil against Christ was carried on, through the dark ages of Popery, in the symbolical heaven of the Papal church. The devil fought under the standard of religion, in the corruptions and persecutions in that wicked system. But at the time of the reformation under Luther, the devil was cast out of this symbolical heaven, by the exposure of the abominations of Popery, to the symbolical earth; or where he commenced a system of infidelity, and of direct opposition to the Protestant cause.

This new system of opposition the devil is represented as instigating with great rage. "Woe to the inhabitants of the earth and of the sea; for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time." The inhabitants of the earth and of the sea, being contrasted with the heaven of the Church, or a zealous profession of religion, must mean the great mass of infidels, scoffers, and non-professors. For these bear a similar relation to the church of Christ, to that which the earth bears to the heavens. And they are likewise denominated inhabitants of the sea. The great mass of the people of this character are said to be "like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." The sea is repeatedly used to symbolize the mass of God's enemies, who are marked out for judgment. (See Rev. 8: 8; and 16: 3; also 17: 1, 15.)

And their peculiar state of revolution and

effervescence, at the time of the devil's coming down to them, may well entitle them to the appellation of the inhabitants of the sea. (Luke 21: 25.) The sea and the waves roaring, are expressions of similar import. The infernal power will now bring into the most furious operation his new and master engine against the Church, because he learns that the kingdom of Christ is at the doors. And floods of delusions, of wicked agents and impostors, of falsehoods and abuse, if not of national rage, armies, and bloody violence, will be excited, as though belched forth against the cause of Christ, out of the mouth of the old serpent, like an overwhelming torrent. Inasmuch that nothing can save the cause of Christ from destruction, but signal interpositions of Providence, in counteracting those violent measures, and confounding the enemy; like the earth opening her mouth, and swallowing up floods of water. All this implies the rise of a terrible antichristian Power, at that period, who by himself and his agents, shall be the instruments of these tremendous operations. For though the devil is represented as being the mover of these scenes of opposition and violence, yet his being symbolized by a great red dragon, of seven heads and ten horns, and seven crowns upon his heads, indicates that his operations will be through a power of this description.

By the dragon, (says an expositor) "we understand the devil in the heathen emperors of Rome." Satan's operations against the Christian church, when she was first travelling in birth for the propagation of the Gospel through his dominions in heathen lands, was by the instrumentality of bloody Pagan Rome. And his last violent operations against the church, previous to the millennium, and while she is again peculiarly struggling to propagate the Gospel through heathen lands, (see Rev. 14: 6, 7, 8), will be through the instrumentality of Infidel Rome, under her last head. And both these states of Rome, (or Rome Pagan, and Rome Infidel, under her last head), are unitedly symbolized, Rev. 13: 1, 11, by a beast of seven heads, and ten horns. And Rome Infidel, under her last head, is symbolized, Rev. 17th chapter, by a scarlet beast of seven heads and ten horns. The devil, therefore, the malignant manager of these beasts, and who gives them his power and seat, and great authority, is represented as having the body of a great red dragon, with seven heads and ten horns, and seven crowns on his heads. The reason of no doubt is, that his most violent and mischievous operations were to be through a Power of this symbolic description; the revival and last reign of which were to fulfill the predictions concerning the antichrist of the last times.

One who loves and seeks for truth and light.

[Original.]

THE MINISTRATIONS OF ANGELS.

BY JOSEPH NICHOLS.

"Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?" Hebrew 1: 14.

This is a subject upon which we hear but little said, compared with many other subjects which are agitated to some extent at the present day. But not withstanding the silence that appears to prevail among the professors of Christianity in regard to it, yet still it is a subject of importance, and it designed to do us good if we will treasure it up in good and honest hearts.

In the first place then I will endeavor to show from the Scriptures of Divine truth, that the angels of heaven do minister unto the children of men, and attend their pathway while journeying through this vale of tears. The text quoted above is sufficient of itself to bear me out in this assertion, but turn to the 34th Psalm, and 7th verse, where David, in speaking of God's care for his people says, "The angel of the Lord encampeth about them that fear him, and delivereth them."

This not only proves that angels do minister unto men, but it also shows that they likewise deliver those whose trust is in the living God. There is much testimony in God's word upon this point which we might refer to, but I will only call your attention to a few instances in which the angels of God have manifested their agency in miraculously delivering those who without fear of man went forth worshipping the God of heaven. An instance or two of this kind occurred under the reign of Nebuchadnezzar, that mighty monarch, King of Babylon, who made a decree that all the people should fall down and worship an image of gold, which he had made, and whoever refused to obey should be cast into a fiery furnace. Here comes a test to the servants of the living God, for he has prohibited the worship of images in his law. What shall they do? Yield to the king's decree, or trust in the living God. What would many professors do at the present day? have they that faith in God that Shadrach, Meshach, and Abednego had, who, when summoned before the king, said, "But he it known unto thee, O king, that we will not serve thy gods, &c." "Why not, are you not afraid of the king?" "O, no, for the God whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O

king." See Daniel 3: 17. At this saying was the king enraged against those humble servants of God, and commanded that the furnace should be heated to an unusual hotness, and they to be thus cast into it. How easily might they escape the cruel scourge. But no, their heart was full of trust in God, and so they yielded themselves to his hands.

Thus these men are led forth and cast into the furnace, and what becomes of them? are they consumed? O no, but the angel of God comes nigh and delivers them. Yes, the angels are here proved to be as recorded in Psalms the deliverers of those who believe. We give another testimony of this character. It is found in the case of Daniel, who was cast into the lion's den because he would not cease to petition the God of heaven. Was this servant of God devoured by those savage beasts? Hear him speak for himself. "My God hath sent his angel and hath shut the lions' mouths that they have not hurt me." Dan. 6: 22. I leave this testimony and pass to notice that of the Apostle Peter who was cast into prison by Herod. Acts 12: 4. While Peter was then in prison, prayer was made for him unto God by the church. And behold, the angel of the Lord came upon him and a light shined in the prison, and he smote Peter on the side and raised him up saying, "Arise up quickly." And his chains fell off from his hands. This was such a miraculous deliverance that even Peter himself thought it was a vision. Verse 15 shows conclusive that the people at that time were believers in the ministration of angels, for when they were told that Peter was at the gate they would not credit it, but said it was his angel. Not only have we testimony to prove that these great men of old had angels to interpose for them, but even the little ones are also cared for by them. Turn to the testimony of Jesus in Matthew 18: 10. "Take heed that ye despise not one of these little ones, for I say unto you, their angels do always behold the face of my Father which is in heaven." These facts are sufficient then to show that this is a Bible subject, and one of deep interest and of importance to us. Are we living so as to be worthy of the society of angels, or do we by our evil ways cause these heavenly visitants to depart from us in disgust? We see then by considering this subject, the great need of living holiness and entire consecration to God. "His true we cannot see the angels that surround us; nevertheless, such is the case, and if they had power to deliver those three worthies from the fiery furnace, and Daniel from the lions' mouth, and open the prison doors, have they not power to deliver us from the temptations of Satan? Yes, verily, but Satan too has his evil angels, and we have need to be careful how we live lest they take the place of those that are good.

My dear reader, the perils of the last days are thickening around us. The devil is working with mighty power and lying wonders. A little longer probation will close and Jesus will come with all the holy angels with him. Are we ready to meet him? is our work done? If so, we can hail him with delight, and say with all our hearts, this is our God, we have waited for him, and he will save us. Yes, he will save us with an everlasting salvation in the kingdom of God. Do you want to be there? I know you do. I want to be there; we all want to be there, and the faithful will soon be there. Let us strive to do the will of God, and when Jesus comes, the holy angels which now minister unto the heirs of salvation, will welcome us into his presence and we shall behold the king in his beauty. May this be our portion is the prayer of your humble servant.

La Porte City, Iowa, November, 1864.

[Original.]

AN OLD-FASHIONED GOD.

There are those who acknowledge a God who appeared to Abraham, Isaac, Jacob, and the rest of the patriarchs, who confess a Divinity inspiring Isaiah, David, yea, all the prophets; One "who so loved the world that he gave his only begotten, that whosoever believeth on him should not perish, but have everlasting life;" that this Son when he had been given to the world, said "As the Father hath loved me, even so have I loved you." John 15: 9. How did the Father love him? he caused him to be born in a manger, poor all his life, this perfectly pure being was set down in the midst of a world reeking with impurity, continually every chord of his exquisitely strung being was lacerated, betrayed by one of his own professed disciples, at last his enemies nailed his poor body to a cross, but the grave could not hold him, and after his resurrection, here and there he appeared to chosen ones, and then ascended to his Father, that is the way his Father loved him, "even so I have loved you." Many see the actings of a power not of earth in the works of his followers, allow that the visions of the beloved disciple on Patmos were more glorious than any ever seen before or since, and closing the Bible our modern infidel trembles at Luther's boldness, laughs at the fantasies of a Madam Guion, yet always forced to admit a superior propelling action than human, hisses fanatic, at Wesley and Whitefield, curses H. W. Beecher for having nigger-mania, bullies Spurgeon over the water, yet knows that these were all inspired of God. I say he

knows it in the core of his heart, yet this man cannot see anything but chance in the re-election of Abraham Lincoln to the Presidency—O yes, it was chance certainly, all chance, and he will chance to stay four years driving slavery into nowhere, establishing the Government as it never has been, fixed on firm footing, with equality of rights to all white or black—three cheers for our old new President, and let all the people say Amen.

[Original.]

SIGN OF THE SON OF MAN.

Dear Bro. Litch:—I see that there is a great variety of views in regard to the sign of the Son of man. For many years, I have been fully satisfied on the subject, but have never made public my view. Desiring to spread the truth, I give the result of a careful comparison of the Scripture on the point. I find that what in Matthew 24 is called "the sign of the Son of man," is, in Revelation 6 spoken of as "the moving of mountains and islands out of their places." In Mark 13, Luke 21, and also in Matthew this event is so intimately connected with the shaking of the powers of heaven, that I conclude the sign of the Son of man in heaven, is the trouble of the nations. Their overthrow and removal, following their distress and shaking being by the Lord, to displace them for his own glorious and everlasting kingdom. I give the following harmony as an elucidation.

Matt. 24: 29, 30. 1st Sign. Immediately after the tribulation of those days shall the sun be darkened."	Rev. 6: 12-17. 1st Sign. "And I beheld, when he had opened the sixth seal, and lo there was a great earthquake; and the sun became black as sackcloth of hair."
2d. "And the moon shall not give her light."	2d. "And the moon became as blood."
3d. "And the stars shall fall from heaven."	3d. "And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind."
4th. "And the powers of the heavens shall be shaken."	4th. "And the heaven departed as a scroll when it is rolled together."
5th. "And then shall appear the sign of the Son of man in heaven."	5th. "And every mountain and island were moved out of their places."
6th. "And then shall all the tribes of the earth mourn."	6th. "And the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains."
7th. "And they shall see the Son of man coming in the clouds of heaven with power and great glory."	7th. "And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the 'Lamb.' "For the great day of his wrath is come; and who shall be able to stand?"

In connection with the 4th and 5th signs, read Mark 13: 24, 26, and Luke 21: 26, 27; then in Heb. 12: 26, 27, we have the full explanation of the shaking of the heavens, and the rolling of the heavens together as a scroll, and the removing of every mountain and island out of their places. This harmonizes with Hag. 2: 6, 7; Joel 3: 16, and Ezekiel 38: 13, 23.

Now that the events immediately preceding the coming of the Lord are the sign of his coming, and the end of the world, is to my mind made plain by the parable of the fig tree budding. Peter, James, John and Andrew said, "Tell us, when shall these things be, and what shall be the sign of thy coming?" Here is the question clearly stated; now for the answer. What shall be the sign of thy coming? (that is, what shall be the sign in the political heavens.)

That it might be known where to locate the sign of his immediate coming, so that those at the time of the event might be profited by it, he gives a brief history of events to the end, and frequently gives the caution in regard to what are not signs. That is, he would have all understand, that none of the preceding events are the sign of this coming, until the last and most awful, which he terms the shaking of the powers of the heavens. He says,

"And the powers of the heavens shall be shaken."

"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

Thus, these terrible events cause the people of earth to mourn, and this distress of

nations with perplexity, is the sign of the Son of man, just as much so as our Lord would have us understand it would be a sign of summer when the fig-tree, and all the trees, are tender, and put forth leaves. He says:

"Now learn a parable of the fig-tree: When the branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

"So likewise ye, when ye shall see all these things, know that it is near, even at the doors."

And this we are to know, by these last occurring events after the darkening of the sun; more especially those of the third wave, or last end of the indignation, time of trouble, day of vengeance, battle of God Almighty. These things, in my opinion, constitute the sign of the Son of man; and the men of this generation are witnessing the shaking of things which will be removed, as a warning to them of the speedy introduction and establishment of that kingdom which cannot be shaken. Reader, are you ready for your change? Christian, are you lifting up your head, rejoicing that your redemption is nigh? Sinner, be warned, and seek a refuge from the coming storm.

LOVABLE CHRISTIANS.

Paul paints the portrait of the true Christian in the eighth verse of the closing chapter of his letter to the Philippians. Here it is; the portrait is one that he might have written his own name under when it was done.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things."

In the former part of the verse, Paul paints the strong features of the Christian—his truthfulness, his honesty, and his uncompromising sense of right. These are such deep lines as Michael Angelo painted in his figure of Moses and of the stern heroes of the prophetic era.

But, just as a great artist, having delineated the piercing eye, the majestic brow, and the leonine mouth of his hero, throws in the soft touches that give a womanly sweetness to the visage, so Paul completes his portrait by presenting loveliness and admirableness as the crowning attraction of the Christian character. "Whatsoever things are lovely" he says, "and whatsoever things are of good report." This is the only place in the New Testament in which this word "lovely" is to be found. It literally signifies what is dear to any one. It is that quality in the Christian character that engages the affection of all who come into his presence. The phrase "things of good report" also occurs in this passage alone. It means that which excites admiration and wins approbation. The two expressions together signify in plain English—"be lovable; let your life win all the hearts around you."

It was well that the apostle put in this finishing stroke. It was well to remind the most conscientious Christian that he should strive to render his religion attractive to others. For not every good man's piety is lovable. Some men's religion has too much acidity to taste well. Others sour their religion with an intense censoriousness. Their conversation is enough to set every one's teeth on edge. After an hour's talk with them, you think the worse of even the best men you know. They are crabbed Christians. Everybody respects them but nobody loves them. We once had a venerable and godly-minded officer in our church, who never did a wrong act to my knowledge; and yet he never did a pleasant one either. He was a perfect chestnut-burr. There was a deal of good solid "meat" in him, yet no one liked to prick their fingers in coming at it. So the rugged old man was left to go on his own way to heaven, working and praying, and scolding as he went; but even the children in the street were almost afraid to speak to him. A drop or two of the Apostle John in his composition would have made him a glorious specimen of a Christian. We hope that he has become mellowed by this time in the sunny atmosphere of heaven.

There is also a sanctimonious-set face which some people wear, that is anything but attractive. We once dealt with such a man in business; and we always counted carefully the change he gave us back after a purchase. We did it instinctively. For we had an uncomfortable suspicion, that his manner of look and speech was a mask to hide from the world a designing nature. Perhaps we did him injustice; but the fault was his own in wearing so repulsive a sanctimoniousness.

A lovable Christian is one who hits the golden mean between easy, good-natured laxity of conscience on the one hand, and stern, ungenial moroseness on the other. He is sound, and yet ripe, sweet, and mellow. He never incurs contempt by yielding to men's sinful prejudices—nor does he incur the antipathy of others by doing right in a hateful, surly, or bigoted way.

Did our blessed Saviour ever fall into either of these extremes for a moment? Was not his, the sinless, incorruptible majesty that awed his followers, while his gentle benignity inspired their enthusiastic love? If Jesus were now on earth, we can imagine that the poorest people would not be afraid to approach him. Were he to enter a modern mission-school, as he once entered a synagogue, how the ragged youngsters would draw to him! If he visited our houses, how welcome he would make himself at our fire-sides, and how our children would love to climb on his lap and kiss that sweet, pensive, benignant face! There is nothing derogatory to his divine dignity in this. Christ Jesus drew to him poor, suffering women, and outcast publicans, and sinners that had a sore heart-ache, and troops of little children who rejoiced to receive his benediction or to sing hosannas in his praise.

Now what Christ was, every Christian should strive to be. He is our model—not only in spotless holiness, but in winsomeness of character also. Let us learn of him. Let

us learn from him how to combine the most rigid sense of justice, purity and integrity, with the lovable attractions of a sunny face, a kind word, an unselfish courtesy, and a genuine sympathy for even the most hardened sinners. The worst men may scoff at Bible religion; but at heart honor the consistent Christian who wears the beauty of holiness in his character and conduct. A living, lovable Christian, is the most powerful argument for the Gospel. No infidel ever yet refuted that.

Study Christ, then. Love Christ; get your heart saturated with him. Follow Christ. His example and his grace can turn deformity, and sullenness, and sin into the sweet comeliness of "whatsoever things are lovely, and whatsoever things are of good report." He that winneth souls is wise. But if you would win sinners to the Saviour, you must make your religion winsome.—N. Y. Independent.

HOW MUCH THE ISRAELITES WERE REQUIRED TO GIVE.

We showed in our last article that the Israelites, under the Mosaic dispensation, were required by Divine law to pay annually one-tenth of their income, for the single purpose of sustaining the Levites and priesthood in keeping up the public worship of God among them. This was only a part of what the Lord required of them year by year. Besides that which God directed to be paid to the Levites, which we will call the first tenth, another tenth was required for the annual festivals. "Thou shalt truly tithe all the increase of thy seed that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe (the tenth) of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and thy flocks, that thou mayest learn to fear the Lord thy God always;" Deut. 14: 22, 23.

It will readily be perceived that this is a second tithe, because it is to be eaten by the people before the Lord. The first was to be paid to the Levites for their support. If the above passage of Scripture does not make that idea sufficiently plain, the following will: "And if the way be too long for thee, so that thou art not able to carry it, or if the place be too far from the which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee; then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose; and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever the soul desireth; and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household;" Deut. 14: 24-26. Let it be distinctly observed that the tenth is specified; that it is to be taken year by year (verse 22), and that it is to be eaten by himself and household at Jerusalem, for that is the place which the Lord chose "to place his name there." The annual festivals are not specified in this connection; but from what is specified elsewhere concerning them there can be no doubt, when both are compared together, that this, the second tithe, was to be expended in connection with these festivals.

There was still another tithe required. "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates; and the Levite (because he hath no part nor inheritance with thee), and the stranger, and the fatherless and the widow which are within thy gates shall come and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest;" Deut. 14: 28, 29. This was not to be given to the Levites, nor carried up to Jerusalem, but laid up within the gates of the cities and villages where they dwelt, where the poor and needy could eat and be satisfied. With the poor and needy the Levite was also allowed to come, if he was so inclined; and he was also to eat with the people and of the tenth devoted to the festivals at Jerusalem. Observe also that the idea of prosperity and of blessing from God is connected with a faithful performance of this duty of tithing. According to the Scriptures already quoted there were two annual tithes and one triennial tithe required. This triennial tithe when averaged would be equal to one thirtieth annually, which added to the two tenths would make the yearly tax two tenths and a third of a tenth annually, or twenty-three and a third per cent of their income.

But this does not include all. There were additional offerings of first fruits, and victims for sacrifice for sin offerings and thank offerings. The proportion which these would constitute of their yearly increase we have no means of accurately determining. Besides these they were required to leave the corners of their fields unrequited for the gleaners, and they were to open wide their hands to the poor. "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and the stranger; I am the Lord your God." Levit. 19: 9, 10. The same thing is more fully stated in Deut. 22: 19-21.

"If there be among you a poor man of one of thy brethren within any of thy gates in the land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him, because for this thing the Lord thy God shall bless thee in all thy works and in all thou putteth thine hand unto. For the poor shall never cease out of thy land;" Deut. 15: 7-11. Many passages could be added were it necessary, but we think the above are sufficient to convince any candid mind that the sum

of all that was required of the Israelites annually could not be less than three tenths, or thirty per cent of his yearly income. Some may be astonished at this conclusion, but we cannot help it. We do not see how the conclusion can honestly be avoided, unless we turn away from the subject and refuse to investigate. We have used the word required, because what is required marks the lowest part of the scale of religious benevolence; our generous, free-will offerings which all noble souls will make, would carry the proportion much higher.

That we have not in this estimate misinterpreted the Scriptures on this subject, we will adduce some collateral evidence; Tobit says, "The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem; another tenth part I sold away and went and spent it every year at Jerusalem (for festival purposes) and the third (tenth part) I gave unto them to whom it was meet" (that is, the poor); Tobit 1: 7, 8. Here is a clear testimony in favor of three tenths annually. Josephus gives the following: "Besides those two tenths which I have already said you are to pay every year, the one for the Levites the other for the festivals, you are to bring every third year a third tithe to be distributed to those that want, to women also that are widows, and to children that are orphans;" Book 4, chap. 8, sec. 22. St. Jerome says, "One tenth was given to the Levites, out of which they gave one tenth to the priests; a second tithe was applied to festival purposes, and a third was given to the poor." Spencer thinks there were three tenths.

We consider the matter proved beyond a reasonable doubt that God required of the children of Israel, for religious purposes and for the poor, certainly not less than one fourth, probably not less than one third of their yearly increase. What would our Christian brethren of this dispensation say to such a moral claim as that upon them for the support and spread of the Gospel, and for the support and comfort of the poor? We would venture to ask them to show us the slightest evidence from Scripture or from reason, that God has relinquished any part of his original claim or lowered in the least degree the religious standard of benevolence. We have searched in vain for it for years, and if that high moral claim has been diminished, we would like to find the evidence of it. It will do our readers no harm to look the facts of the Old Testament Scripture fairly and squarely in the face, with the desire to know what lesson of duty from them we ought to learn.—Zion's Herald.

CREEDS.

BY GAIL HAMILTON.

I have no patience with this modern outcry against creeds. You hear people inveigh against them, without a moment thinking what they are. They talk as if creeds were the head and front of human offending, the infallible sign of bigotry and hypocrisy, incompatible alike with piety and wisdom. Do not these men know that the thinkers and doers of the earth, in overwhelming majority, have been creed men? Creeds may exist without religion, but neither religion, nor philosophy, nor politics, nor society, can exist without creeds. There must be a creed in the heart. You must believe that Deity exists, before you can reverence Deity. You must believe in the fact of humanity, or you cannot love your fellows. A creed is but the concentration, the crystallization of belief. Truth is of little worth till it is so crystallized. Truth lying dissolved in oceans of error, and nonsense, and ignorance, makes but a feeble diluent. It swashes everywhere, but to deluge, not to benefit. Precipitate it and you have the salt of the earth. Political opposition, inorganic, is but a blind, cumbersome, awkward inefficient thing; but construct a platform, and immediately it becomes lithe, efficient, powerful. Even before they set foot on these rude shores, our forefathers made a compact, and a nation was born that day. It is on creeds that strong men are nourished, and that which nourishes the leaders into eminence, is necessary to keep the masses from sinking. A man who really thinks, will think his way into light. He may turn many a somersault, but he will come right side up at last. But people in general do not think, and if they refuse to be walked in by other people's thoughts, they inevitably flop and flounder into pitiable prostration. So important is it, that a poor creed is better than none at all. Truth, even adulterated as we get it, is a tonic. Bring forward something that is tangible, something positive, something that means something, and it will do. But this flowery, misty, dreary humanitarianism, this milk and watery muddle of dreary negations that reminds the world to its original fluid state of chaos, I spew it out of my mouth. It was not such a pap our Caesars fed on, that made them grow so great. I believe that the common people of early New England were such lusty men, because they strengthened themselves by gnawing at their old creeds. Give one something to believe, and he can get at it; but set one butting his head against nothing, and the chances are that he will break his neck.—Atlantic Monthly.

A BEAUTIFUL SENTIMENT.

Shortly before the departure of the lamented Heber for India, he preached a sermon which contained this beautiful illustration: "Life bears on like a stream of a mighty river. Our boat at first glides down the narrow channel—through the playful murmuring of the little brook and the windings of its grassy borders. The trees shed their blossoms over our young heads, the flowers on the brink seem to offer themselves to the young hands; we are happy in hope, and we grasp eagerly at the beauties around us but the stream hurries on and still our hands are empty. Our course in youth and manhood is along a wilder and deeper flood, amid objects more striking and magnificent. We are animated at the moving pictures and enjoyments and industry passing us; we are excited at some short-lived disappointment. The stream bears on, and our joys and griefs

are alike left behind us. We may be shipwrecked, but we cannot be delayed; whether rough or smooth the river hastens to its home, till the roar of the ocean is in our ears, and the tossing of the waves is beneath our feet, and the land lessens from our eyes, and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until of our future voyage there is no witness save the infinite and eternal."

THE COMPASSION OF CHRIST.

And how multiform are the miseries of human life. Yonder stands one, waiting for a hand to guide him. The eye is extinguished, and while day smiles on the face of nature, night gathers forever around his head. There is another, whose ear never drank in a stream of melody—the organ is closed against strains which steal through that avenue into the hearts of his neighbors—he never heard the sweet music of speech, nor perceived the tones of his own unformed, untuned, unmodulated voice. Here is a third, who appears before me without the power of utterance—the spring of the tongue was never loosed, and he never spoke; the organs of speech are deranged, or were never perfectly formed—he hears tones which vibrate on his heart, but he cannot impart, through the same medium, the same pleasurable sensation. These could not escape the compassionate eye of Jesus. He gives sight to the blind, hearing to the deaf, speech to the dumb, limbs to the maimed, health to the sick, strength to the decrepitude.

But yonder is the chamber of death, and darker is the cloud that broods there—where the tongue was silent, the eye was eloquent—when the palsied limbs refused to move, the ear heard, and discriminated sounds, which melt the passions, and stir the spirit within us; it was sad to tend the couch of sickness—but still we seemed to have some hold upon the sufferer, and he to have some interest in life. But that is the bed of mortality, and the young, the beautiful, the only hope of her family is stretched there—and there is Jesus also rousing her from death, as from a gentle slumber, and restoring her to the arms of her parents. There is yet another class of suffering worse than death. It glares in the eye, it raves in the voice, it plunges in the limbs of that man, whose throne of reason imagination has usurped, and over the whole empire of whose mind mad passions reign in all its accumulated horrors; visions, horrible visions of unreal and inconceivable objects float before his disordered senses, while he hears not, he distinguishes not, he regards not, the voice of parent or wife, or of child, or of friend. The spirit sits surrounded by the ruins of nature, terrified amidst shattered and useless, or perverted organs, and covered with the midnight of despair. O! let the compassionate eye of the Saviour fix upon the object; and it does—he meets him coming from among the tombs, he speaks the word, he calms the tempest; behold, the man sitting at his feet clothed, and in his right mind. He gave reason and understanding to the distracted, and release from the power of Satan to those who were possessed by him.—Colyer.

FILL YOUR OWN PLACE.

It takes all sorts of characters, says the late Professor Wilson, to complete this great world-drama, and somebody must act them. In other words, I believe that every man has his place in the world, and that he was made specially for that place. It is only by earnestly filling that place that he fulfills his destiny, and answers the end for which God created him. Confusion and disappointment only arise from our efforts to get into some other place than the one for which we are intended. The change of our choice is limited by the character God has given to us, and the circumstances by which he hath surrounded us, and which have modified that character, and developed those faculties. Each man is created with certain possibilities which determine the direction he must go, and the height to which he may rise. We need not, therefore, remain in doubt. Our path is so plainly marked out for us, that we need not seek long for it, if we have willing hearts and willing hands to do it.

"No man is born into the world whose life is not born with him; there is always work and tools to work withal, for those who will."

The same power that created you, and trained you for your work, has brought that work for you. Do not go out of your way to seek for something grand and imposing to do, but take up at once the simplest and plainest duty that lies before you, and you will not go wrong. Do not stand waiting for signs and wonders to reveal to you what God would have you do, but listen to the voices within you and around you, calling you to work. Trust those voices, have faith in humble things; then God will seek you, and light and strength be given to you as your path opens wider and higher before your advancing footsteps. I believe God calls men to humble duties as well as great ones, for to him all duty is equally great; and we be to him who disregards that call. We are willing to recognize this call to the ministry; then why not the other pursuits of life? Is preaching the Gospel the only duty that God recognizes? It is because we wait for God to manifest himself in the lightning and thunder, that we fail to hear his voice in our hearts, and in the indication of circumstances about us, and thus go astray, groping our way blindly, and stumbling on our way in darkness and doubt. No man ever accomplished much who had not this idea of vocation, who did not feel that he was called of God to do that very thing.

HOLD UP JESUS.—A painter once, on painting a magnificent picture, called his artist friends around him to regard it, and express their judgment concerning it. The one in whose taste the author most confidently leaned to view the work. "Tell me truly, brother," said the painter, "what do you think is the best point in my picture?" "O brother, it is all beautiful; but that chalice that is a perfect masterpiece—a gem!" With a sorrowful heart the artist took his brush and dashed it over the toil of many a

weary day, and turning to his friends, said, "O brothers, if there is anything in my piece more beautiful than the Master's face, that I have sought to put there, let it be gone." Thus, brethren in Christ, teachers in Sabbath-schools, if in your instructions, anything seems to stand out more prominent and more beautiful than the glory of Jesus, forget it all, dash it out. If, in your labors as a teacher, anything seems to reflect more loveliness, or excite more admiration or desire than Jesus, however beautiful the work may seem, blot it out. Let Jesus be all and in all. Hold Him up to your own soul. Hold him up to your scholars and your work shall be judged perfect in its beauty, and you shall not fail of your reward.—S. S. Times.

MISSIONARY STATISTICS OF CHINA.

The Wesleyan Times gives an interesting resume, compiled from a pamphlet printed at the Presbyterian Mission Rooms, Shanghai, of the state of the Missions in China. The statistics unfortunately are not complete, some of the societies making no return, others incomplete reports or approximate estimates. But the facts that are given show gratifying progress and give encouraging hopes of the final success of missionary efforts among the Chinese. The summary of the statistics, as far as the compiler has been able to obtain them, is as follows: Present number of ordained missionaries, 84; stations and out-stations, 108; organized church fellowships, 57; whole number of baptized converts, 2576; whole number of excluded members, 176; whole number of deceased members, 259; present number of baptized converts, 2028; present number of actual communicants, 1974 (probably, it is noted, 2200) contributions of native Christians for the year 1863, 1386 (probably, it is noted, over 2000) Mexican dollars; ordained native preachers, 7; catechists employed as preachers, 141; students for the ministry, 23; boarding schools, 19; pupils in them, 247; day schools, 44; pupils in them, 796.

Nineteen societies are represented, among which the eighty-four missionaries are distributed as follows: American Presbyterian Board, 14; London Missionary Society, 11; American Board of Congregational Foreign Missions, 9; Church Missionary Society, 7; American Baptist Missionary Union, 6; Wesleyan Missionary Society, 6; Southern Baptist Convention, 5; Methodist Episcopal Mission, 5; Methodist Episcopal Church, South, 4; American Reformed Dutch Church, 4; English Presbyterian Mission, 3; English Baptist Mission, 3; Chinese Evangelization Society (Baptist), 2; Methodist New Connexion, 2; American United Presbyterian Mission, 1; American Protestant Episcopal Board, 1; Society for the Propagation of the Gospel in Foreign Parts, 1. In native contributions the Reformed Dutch Church (\$600) stands at the top. In all other respects, the London Missionary Society and the American Presbyterian Board are foremost.

The missionaries are stationed as follows: Canton, 18; Amoy, 11; Ningpo, 11; Fuchau, 9; Shanghai, 8; Tientsin, 6; Peking, 6; Tung Chow, 5; Chefoo, 3; Swatow, 3; Hong Kong, 2; Hankow, 2. The most successful missions are at Amoy, where, with 11 missionaries, there are 825 converts and 806 communicants; and at Ningpo, where with 11 missionaries, are 540 converts and 368 communicants. The missions at Hong Kong, and Shanghai have also been very successful. At the former place there are 2 missionaries, 160 converts, and 130 communicants; at the latter, 8 missionaries, 394 converts, and 196 communicants. The smallest results are seen at Peking, where there are six missionaries, and only six communicants. This, however, is one of the latest occupied stations.

HOLLAND CHURCHES.

The correspondent of the Boston Recorder who attended service in one of the churches in Amsterdam, says:

After the first psalm was sung, a prayer and the usual preliminary exercises followed. After these the preacher gave out his text, and discoursed for twenty minutes, when he paused to announce a hymn. The officers of the church, taking advantage of the recess, hastened with agility to carry around a contribution box in the shape of a long purse, with a little bell at the end of it to attract attention, the whole apparatus being attached to the end of a long rod. As I have said before, the Hollanders are very charitable, and every man, woman, and child appeared to respond to the call by placing something in the box. Though I looked on every side with close scrutiny, I could not see a person that did not contribute some coin, however small it might be. Many of the more wealthy, gave liberally, and evidently thought complacently on the truth that the "Lord loveth the cheerful giver." After the hymn was sung, and the tinkling boxes had been deposited near the pulpit, the minister again mounted his stand, and preached another twenty minutes. It was, of course, a continuation of his first sermon, and was delivered in a quiet, phlegmatic way from the manuscript before him, that was not calculated to excite much enthusiasm in his congregation. The pastor neither gesticulated much, nor pounded the book or the pulpit, but sent forth his rolling and monotonous tones to break at regular intervals upon the ear, like the sea waves on a smooth beach. In spite of the monotony, the people did not seem drowsy. They sat in a state of attentive inertia, and looked approval. The minister having preached another twenty minutes, again paused for his people to refresh him with another hymn, while the humble deacons again seized the opportunity of aiding their flocks to give vent to their charitable feelings. This exuberance of charity took me somewhat by surprise, as I had contributed my mite under the impression that the benevolence of the Dutch was not of so practical a cast. They were all prepared, however, for this second visitation, and every one contributed as before. The first collection was for the poor of the city; the second for foreign missions, including of course, the United

States. After this last collection the minister again preached twenty minutes, when another hymn was sung, without the accompaniment of another collection, however. The benediction was announced, and the vast congregation slowly and quietly withdrew.

"I MEAN TO TAKE LIFE EASY."

Dr.—, in his morning round, came upon a thrifty farmer giving the last touch to his new house, picking up the broken shingles and scattered nails left by the carpenter. The doctor stopped and congratulated him upon its final completion.

"Thank you, sir," said the farmer: "it is a good house, and all I want. I have worked hard all my life for it, and now I mean to take life easy, and enjoy it." "And I hope you will live long to enjoy it," cried the friendly doctor, making his parting bow and jogging on. "Thank you, sir," rejoined the man.

Nor was the doctor out of sight before the alarmed cry of "Doctor, doctor!" caught his ear. Reining in his horse and looking round, he beheld a messenger from the farm house flying after him. "Doctor, doctor, Mr. Winslow has just fallen from the roof, and we are afraid he is dead." He hurried back, and to find fear merged into certainty. "No skill of doctor, or power of medicine could restore him. He was dead and gone; called in a moment to the twinkling of an eye, to render up his final account. Scarcely had he said to his soul, 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry,' before the soul was stripped of its possessions, and all that had been provided for it to delight in wrung from its embrace. How was it left? Destitute! and soul-destitute who can adequately describe it? It is the not having, not having the 'one thing needful,' which constitutes the sinner's doom in the great hereafter. O, what a place has that one word not, in the final inventory—'not having on the wedding garment.'" "Stick and in prison, and ye visited Me not."

Everything here, and eternal beggary! Can we ponder too seriously upon such an issue?—Christian Almanac for 1865.

THERE ARE WHO SCATTER AND YET INCREASE.—The following anecdote, related of the Rev. William Whately, A. M. at once shows the happy effect of his preaching, and the honorable liberality of his spirit. Having in a sermon warmly recommended his hearers to put in a purse by itself, a certain portion of every pound of the profits of their worldly trades, for works of piety; he observed that, instead of secret grudging when objects of charity were presented, they would look out for them, and rejoice to find them. A neighboring clergyman hearing him, and being deeply affected with what he so forcibly recommended, went to him after the sermon was ended and asked what proportion of his income he ought in conscience to give. "As to that," said he, "I am not to prescribe to others; but I will tell you what hath been my own practice. You know, sir, some years ago, I was often beholden to you for the loan of ten pounds at a time. The truth is, I could not bring the year about, though my receipts were not despicable, and I was not at all conscious of any unnecessary expenses. At length, I inquired of my family what relief was given to the poor; and not being satisfied, I instantly resolved to lay aside every tenth of all my receipts for charitable purposes; and the Lord has made me so to thrive since I adopted this method, that now, if you have occasion, I can lend you ten times as much as I have formerly been forced to borrow."

INFLUENCE.—A man cannot sin without having the influence, and, in some sense, the punishment of his sin fall upon others. Thus a man cannot indulge in the use of strong drink, without having the sad consequences rest fearfully upon many helpless and innocent dependents. The bitter crime and treason of a few, have brought indescribable and innumerable disasters upon all the inhabitants of a great, and once prosperous nation. Under the moral government of God, the results of moral actions are not limited to the agents of those actions. They descend to the third and fourth generations. They spread and spread, and when a wrong act is committed, there is no such thing as determining where its influence will stop. Wicked men do not often stop and think what trains they are starting, and what consequences will follow their rash and foolhardy conduct. Drop a bottle in the sea, and you do not know to what shore the unseen currents of the deep will drift it. Utter the feeblest word, and you cannot tell over what hearts it may breathe, and into what forms it will crystallize and live forever.

The Sandwich Islands are the only country that has ever been redeemed from heathenism to Christianity by Protestant missions. The missionaries have labored there forty-one years, and taking the people from utter barbarism, without a written language, they have brought them to a good degree of civilization. Churches, schools, books and newspapers are as common there as here. They have now 360 common schools, in which are 16,000 pupils, or nearly a quarter part of all the population. The original missionaries were Presbyterians, and so are most of the people, though the king has recently become an Episcopalian, which will make that the fashionable religion among the native population. The French priests have labored hard to introduce Catholicism; but with indifferent success. The Hawaiian's are likely to remain Protestant as long as they remain at all; and that will not be many years, as they waste away before the superior white race, as have the Indians in America.

A large meteor was seen to fall in Hubbardville, Mass., on the night of September 9. The next morning a mass was found of a gelatinous, light-colored, semi-transparent substance, described to be as large as a hoghead. A specimen from the mass was presented to the Natural History Society at Worcester. Although tightly corked in a bottle, it had diminished considerably in

bulk, and was partially dissolved. It was of a light straw color, and had a strong odor of sulphurated hydrogen, with a sulphurous taste.

The Advent Herald.

TUESDAY, DECEMBER 6, 1864.

JOSIAH LITCH, EDITOR.

THE NEW VOLUME.

With three more numbers the Advent Herald will have completed its 25th volume, and have been issued 1230 times. Its course has been steady and its testimony true to the great subject for the advocacy of which it was commenced. Its tone has ever been sound and evangelical on all the great fundamentals of Christianity, turning aside after no side issues. January 1865 will introduce a new volume, which we trust will be inferior to none which has preceded it, in the richness and importance of its teachings. So far as the Standing Committee and editor are concerned they are determined that nothing shall be wanting to make it one of the best religious and family papers of the age. And judging from present appearances, the same determination exists on the part of the friends of the paper at large, by their ready response to our call for both material and intellectual contributions.

But there is yet another thing wanting, and that is a large increase of subscribers. The amount of good we can accomplish by the paper will very much depend on the number of readers we can reach. Shall it not be swelled a thousand the next three months? Who will engage in the work at once? Now is the time to do it, so as to begin with the new year. Will not all our preachers who are interested in its success, take hold of it immediately?

The character of the paper will remain the same as in times past, thoroughly evangelical.

The doctrine of the personal advent and reign of Christ on earth will be a leading doctrinal feature.

The development of prophetic events and signs of the times will be carefully noted.

Any new light which may arise on the prophetic periods will be given, and what we may regard as erroneous, if likely to lead astray, we shall point out.

The columns will be open for a free interchange of views on questions relating to the coming kingdom, when conducted in the spirit of brotherly kindness.

Expositions and illustrations of obscure texts will be given from time to time, with carefully selected matter from contemporaries, and general literature, which we intend shall be the choicest to be found.

The record of current events will be briefly noted so as to keep our readers posted in whatever concerns the times in which we live. These, with the rich experiences of our correspondents and others, will amply repay the two dollars we ask for the paper.

HAVE YOU MADE YOUR WILL?

Life is uncertain and those who love Christ and his cause should remember that it will remain to be sustained and prosecuted after they, perhaps, are dead. You contribute now of your means to support that cause. Do you not think those means will be missed after you are gone. If you find yourself among "the spirits of just men made perfect" in "the city of the living God," do you think it will be a satisfaction to you that you left nothing behind to help forward that work which brought you there? Then as it appears to you your feelings and wishes would be from that stand point, act now.

The American Millennial Association was organized with corporate powers to receive, hold and expend for such objects as may be specified by donors, money or other property entrusted to their care. We hope our friends in making their wills will remember this institution. That there need be no difficulty in the matter, it should not be left to any individual by name, but to the American Millennial Association. The following form of bequest will meet the case.

I also give and bequeath to the American Millennial Association, organized in the city of Boston, Mass., Nov. 12th, in the year A. D., one thousand eight hundred and fifty-eight, the sum of ——— dollars; and I hereby direct my executor to pay the said sum to said Association within ——— days after my decease.

ASSISTANT IN THE OFFICE.

The Standing Committee held a special meeting, Dec. 2d, at the office of the Advent Herald, and arranged for the employment of an assistant in the office. Since coming into the office the entire business has devolved on the editor, not only of editing the paper, but also in assisting in the mailing of both the Herald and Visitor, attending to all correspondence for both papers; keeping all accounts, answering all letters which required answers, and all the book and tract business, in-door and out, besides preaching nearly every Sabbath, mostly out of town. Our work is now increasing and it is found impossible for one hand to do it all; and the Committee have resolved, trusting in the good providence of God to provide the means, to employ an extra hand, and do a part of our own work on tracts and small publications, thus making a saving of that outlay toward sustaining the expense. But much will at present have to be done by contributions to the office.

This arrangement will give the editor more time to devote to his own department, and enable him to enrich the columns of the Herald.

With the new year this arrangement will go into effect, when we hope to have a large accession to our subscription list for both papers.

THE PEOPLE'S PREACHER. THE DISCUSSION.

A private note from Bro. Orris of the People's Preacher, informs us that he will commence the discussion proposed between

us, in the first January number of his paper. This will suit us. The preacher has not been suspended as was contemplated; but will, at the commencement of the new year be united with another paper, the Christian Era, and be published semi-monthly, at Jacksonville, Ill., and Wheaton, Ill.

MISSIONARIES TO THE FREEDMEN.

Brethren Leslie and Child have started on their way to their field of labor among the freedmen. The destination is Tennessee, probably near Chattanooga. They will spend the first few weeks in the service of the Christian Commission, to become familiar with the field and get initiated into the workings of their future department of labor. They go forth with hearts full of love for their work and zeal for its success. Let them have an interest in the prayers of all who love the Saviour, that they may reap a glorious harvest of souls. And do not forget that they will have many wants to be supplied.

APPEAL OF THE BIBLE UNION.

We publish this week an appeal from the Bible Union in behalf of the soldiers. Who will not esteem it a privilege to deny themselves to give our poor soldiers the blessed Gospel for their comfort and salvation. Only five cents! To give a copy of the New Testament in a neat and convenient form to a perishing sinner to light him on the way to the kingdom of God. We hope this appeal will not be in vain. Those sending money will send directly to 350 Broome Street, New York, American Bible Union.

ELDER A. BROWN IN IOWA.

We are glad to learn that Bro. Brown has removed from Virginia, where he has been laboring successfully for some time past, to Iowa. Our brethren there have long needed such a man to labor with them. Bro. Brown has mature age, experience and ability, and we expect to have a good account of his labors. And we hope he will receive the hearty co-operation and support of all our friends in the West, so that his labors may be widely extended. He will act as agent for the *Herald* and our other publications and interests.

His Post office address is Pike, Muscatine County, Iowa.

THE ELECTIC MAGAZINE is filled as usual with a choice selection from the ablest European magazines and quarterlies, embellished with a splendid engraving of Sir Rodrick Impey Murchison. With this number closes the current volume and the commencement of the New Year is a good time to subscribe.

TERMS.—The Electric is issued on or before the first of every month, making twelve numbers and three large octavo volumes each year, with title-pages and indexes. Each number is embellished with one or more fine Steel Plate Engravings by George Perine. Price, \$5 a year in advance. Postage, 2 cents a Number, or 6 cents a quarter, prepaid at the office of delivery. January Number, 50 cents, any other, 42 cents.

MERRY'S MUSEUM for December, is rich and rare, embellished with Christmas scenes in which Santa Claus is dispensing favors on his little friends, until their eyes dance for gladness. An instructive as well as interesting monthly, is Merry's Museum.

New York. J. N. Stearns, publishers, 3 Fulton St. TERMS. \$150 per year in advance.

PHILADELPHIA.

ELDER J. PEARSON will preach in Philadelphia next Sabbath, Dec. 11th, and continue through December.

If the way opens he will exhibit and explain his beautiful model of the Tabernacle of Moses, built in the wilderness, after Israel left Egypt; and also his splendid painting of the Jewish High Priest, and the encampment of Israel in the wilderness. They constitute a series of very instructive and interesting lectures.

The attention of our readers is directed to the advertisement of Dr. Poland's White Pine Compound in another column. This excellent medicine has been in successful use for some years as a cure for Throat difficulties, Kidney complaints, &c. The writer of this paragraph has used it in his own family with success, and can confidently recommend it to those suffering from the above mentioned and kindred diseases.

News of the Week.

WAR NEWS.

A severe battle has been fought at Franklin, Tenn., between Hood of the rebel army, and Thomas commanding the Union forces. We give the following graphic description of the contest:

"Their order of advance was very peculiar. A semi-circle of two regiments deep, extending all around our lines, and behind each alternate regiment was placed four others, so that the assaulting column were six regiments deep. Hood appeared at about 4 P. M., at the head of his command and pointing towards our lines said, 'Break those lines boys, and you have finished the war in Tennessee, break them and there is nothing to oppose your march from Nashville to the Ohio river.' Loud and ringing cheers answered the words of the rebel leader while the whole space in front of our lines was crisscrossed with the advancing rebels.

Capt. Lyman, commanding the Artillery Brigade in the 4th corps, had placed his batteries in most favorable positions, and from these shot and shell were hurled into the advancing rebels. With the most reckless bravery, still they rushed in, and when within a few hundred yards of our works, our boys opened upon them a terrible fire of musketry, but no wavering was perceived in the rebel lines. On they came to the very parapets of our works.

On the Columbus pike the pressure on the lines was so great that some of Cox's and Wagner's men temporarily gave way.

Up to this time Col. Opdyke's brigade was held in reserve. Col. Opdyke, by the orders of Gen. Stanley, rushed forward with his brigade to restore our broken line. The rebels who had crowded over our works had not time to retire, and Cox's and Wagner's men rallied and attacked the rebels in the flank, while Col. Opdyke charged on the front. A desperate hand to hand fight ensued with bayonets and the butt-ends of muskets. One hundred rebels were captured and the line restored.

For two and a half hours the battle raged all along our lines. Riley's brigade of the 23d corps fairly covered the ground in front of it with rebel dead. The rebel Gen. Adams was killed. At dusk the rebels were repulsed at all points, but the firing did not cease until 9 P. M. At least 5000 rebels were killed, wounded and captured, while our loss will probably reach 1500. We have taken 30 rebel battle flags."

The rebel army is before Nashville; but it is strongly defended. The reports from Sherman's advance are of the most encouraging character, so that the rebel papers concede the entire success of the expedition. At latest accounts, his advance was within thirty miles of Savannah. He was also in communication with our forces at Port Royal. There is but little doubt of the capture of Savannah at an early day and also of several other important towns in Georgia.

TERRIBLE CYCLONE.

The English papers report a terrible cyclone at Calcutta, which damaged nearly two hundred vessels and caused the loss of two hundred lives. It was unequalled within the experience of persons who have resided in India for forty years. It burst over Calcutta on the 5th of October, and desolated a tract of country one hundred and twenty-five miles long. Out of more than two hundred vessels in the Hoogly River, only eight or nine escaped serious damage, and many lives were lost. It appears that during the whole night of Tuesday, October 4th, the weather at Calcutta was marked by a succession of squalls and heavy rains from the north-north-east, and it maintained the same character till about half past ten on Wednesday morning, gradually increasing in violence. The wind then veered to the east, and began to blow more steadily and with increasing fury. The weaker trees were uprooted or broken short, but for the first hour or so no greater damage was done. Between eleven and twelve o'clock a noise like that of a distant thunder gave warning as it gradually increased that something worse was coming. In about two minutes from this time the true cyclone was upon the town. Wherever there were trees they were either uprooted and fell, carrying with them in many cases walls, railings and building, or their branches were snapped off like reeds and hurried away with the wind. Carriages and pulkies were upset, and strewn the roads, mingled with the debris of roofs, verandas, gates and fallen trees; corrugated iron roofings were torn, doubled up and blown away, like sheets of paper.

A Calcutta paper says: Among the severest losses occasioned by the gale on shore is the total destruction of the Botanical Gardens. All the valuable collection of plants and trees gathered from the four corners of the earth, and preserved with so much care and attention; all the fruit trees and rare species so lately prepared for distribution, are ruthlessly destroyed.

A cargo boat at Calcutta went down not thirty yards from the shore, and out of it emerged five heads—all were swimmers, but the smothering effect of the spray was so great that only three succeeded in reaching the shore.

The ship Lady Franklin presented a pitiable and heart-rending sight. The cyclone was at its height at the time, and she was fast going down. The men on board had no chance of escape, even such of them as were able to swim, as the state of the river was something frightful. They took off their shirts and held them up as signals of danger, but there was not a soul on shore who had the slightest means of affording them any assistance, and the vessel soon after went down, not even her masts being visible above water. Equally distressing scenes were to be witnessed on board other ships, and what rendered the case worse was the helplessness of those on shore to do anything towards relieving them from the danger which threatened destruction every moment.

AN APPEAL

FOR THE SOLDIER, THE SAILOR, AND THE FREEDMEN.

The Bible Union has distributed many thousands of copies of its Soldiers' Edition among the sick, the wounded, and the dying. Many rejoice in the hope of pardon communicated through these precious books.

The completion of the New Testament falls upon a time of special providential openings, and the calls for grants of various editions to the soldiers, the sailors, and the freedmen, can not be met without a large and prompt supply of means to pay the expense.

More than one hundred thousand copies could now be judiciously distributed, through chaplains and others, whose letters are calling earnestly for help.

The freedmen have a very special claim upon us for the Gospel. Just emerging from the degradation of their former ignorance and bondage, they rapidly learn to read; and they prize the Bible above all other books. They crave the promises of Jesus. They want to read His words for themselves.

The Bible Union makes its appeal to the people of God for aid, in order that no applicant need be denied.

We appeal to the mother, whose son is in the army or navy, and for whom her prayers are ascending to God.

We appeal to the sister, whose cherished brother is far away in the battle-field.

We appeal to the father for his co-operation in this great work.

We appeal to the Sabbath school. Will not the superintendent and teachers help us? We ask you who are superintendents to read

our request before your schools, and take up a collection.

We appeal to the churches especially, and we beg the pastors to read this appeal and the "Grateful Soldier's Response" which follows it, before the people, on the next Lord's Day; or, if this is impossible, let it be read on New Year's day, and a collection taken up and sent at once to the Bible Union.

A GRATEFUL SOLDIER'S RESPONSE

The following letter, which was received by a member of the Sabbath school of the First Baptist Church, New York, from which many letters have been sent with copies of the Soldiers' Edition to the army, will reach the heart of every one who reads it:

HEADQUARTERS CO. B, 145 O. V. I.

My Dear Little Friend:—Our chaplain came into our barracks this morning, and placed in my hands a package of periodicals, books, and tracts, for distribution among the members of my company. Among the number I noticed a little volume, entitled "Soldiers' Edition of the New Testament," which I reserved for my own perusal. On opening its leaves, what was my surprise and delight to find it contained therein a letter from you. My joy increased ten-fold when its contents assured me that the soldiers were not forgotten. Surely, a soldier who receives such tokens of holy remembrance from Sabbath school children, can never despair. Life is doubly dear to us when we are conscious of having some one to think of us, some one to care for us, some one to pray for us. Imagine, if you can, the feelings of a man on a march, o'er hills and through valleys, fording rivers in the deep shadows and storms of night, and under the scorching rays of the noon-day sun, his throat parched, his limbs weary, who receives nothing but kicks and cuffs, frowns and angry words, on every side. Think what a relief it must be to get one word of sympathy—a look—a sign, to assure us we are remembered with feelings of kindness and pity.

I wish I could see you, my little friend, and converse with you. I have no little sisters at home, but I have one older than myself, a kind father and thoughtful mother, who, like you, are constantly praying and hoping for a speedy termination of this cruel war, and the return of every soldier to his home.

Our regiment leaves for home probably this week, our term of service expiring the 19th inst. Can you imagine the hearts that will be made glad as we march, with proud step, through the streets of our native city, where live those whom we love, and who were left in tears a long, long time ago, when we marched forth to meet the "haughty rebels." Yes, there will be a great joy on that day, and yet a number of sorrowing hearts for those who come not, but have fallen fighting bravely for the defence and perpetuity of this glorious nation—heroes, every one.

I just handed your letter to one of our men who is a father, relating the circumstances of its possession, and requesting him to read it. He left a beautiful little daughter at home, whom he will never more see, death having claimed her, and left him childless. He read with quivering lip, and as one tear chased another down his bronzed cheek, he returned it to me and said, "God bless her! She reminds me of Nellie."

And now, dear girl, I must close. May I request that you continue in the way you have begun, and God's choicest blessings rest upon you.

Your true friend, etc., WILL. H. G.

PROPOSED AMENDMENT TO THE NATIONAL CONSTITUTION.

A movement is on foot among the religious denominations to secure such an amendment of the Constitution of the United States as shall constitute it a Christian nation, by recognizing God as the fountain of all power and government, and Jesus Christ as the rightful Supreme ruler of the universe. Mass meetings are being held in advocacy of this change. The following is the proposed amendment.

"We, the people of the United States, (humbly acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the Ruler among the nations, and his revealed will as of supreme authority, and in order to constitute a Christian government,) and in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, (and secure the inalienable rights and blessings of life, liberty, and the pursuit of happiness to ourselves, our posterity, and all the inhabitants of the land,) do ordain and establish this Constitution for the United States of America."

M. PRESSENGE ON RENAN'S LIFE OF JESUS.

He says: "I too wish to expose to you the advantages of the recent attack against our faith, for, in my eyes, they by far outweigh the inconveniences and the perils. Without doubt, this falsification of the holy type which we adore may well deceive the public mind, for it fell into a community of religious ignorance, into a country in which modern Catholicism—I mean to say Italian, or rather Roman Catholicism, which has but too much prevailed over that of our Pascals and our Bossuets—had more and more reduced religion to a servile submission towards the Papacy and superstitious worship of the deified creature, thus preventing the direct intercourse of the soul with the Gospel and with him who fills the Gospel."

And then, M. Renan's book at bottom flattered all the bad contemporaneous instincts; it made the apotheosis of that melancholy and voluptuous skepticism which covers up with a certain distinction and a certain charm the most positive materialism; it flattered our languid wills, substituted the worship of the beautiful for the worship of the holy, and authorized, by the false ideal which it presents to us, a factitious religious sentiment which demands no sacrifice, no manly act, covers up the cross under flowers, and at last only gives back to humanity its old idol, newly carved and painted. This idol is no other than humanity itself. This mixture of atheism and

sensibility was particularly dangerous, because it met pre-existent tendencies and colored them with a fallacious poetry. The art of the historian, or rather of the romance writer, (Renan,) consisted in his hiding the entire absence of all belief under graceful metaphors and an unctuous style, just as the brilliant snow of the Alps covers up the abyss and deprives the traveller of the salutary horror which would save him. You see, my friends, I do not diminish the perils of a book which has had in its two editions a sale of two hundred thousand copies. And yet, I persist in believing that the advantages are greater than its disadvantages.

"Gentlemen, only a few weeks ago I had the privilege of visiting that holy ground where Christ lived in the flesh. I sat under the fig-trees of Bethany and upon the Mount of Olives; then upon the edge of Jacob's well, where Christ sat fatigued while looking for the lost sheep. I sat down at the foot of the mountain, not far from the sources of the Jordan, where he was transfigured; and on the borders of Lake Tiberias, with its limpid waters, in which his Divine and holy image seemed to be still reflected; near those hills which send back the echo of his voice; in that solitary, but not devastated country, where no other memory rivals his. I have passed over the Via Dolorosa, where he bore his cross. And there, far from our tumultuous life, far from our debates and our struggles, seeking to lay hold of this holy likeness more nearly, that I might present it to my countrymen, seduced by a vain phantasm, it appeared to me that I was carried eighteen centuries back; that I contemplated the Saviour face to face; and I have come back from these holy places with a more joyous conviction of the reality of all this great past. I have come back with the profound faith that the past is more living than all that rises before our eyes. Against the Eternal Rock the waves will spend their useless force. I have come back repeating the saying of a great servant of God on his death-bed: 'The Gospel is true! The Gospel is true! The Gospel is true!' If we believe, we shall see the glory of God."

CAST IN THE MOULD.

Boys, have you seen the process of casting iron? It is a curious spectacle to view the melted metal being poured into the mould, whose shape it takes as easily as though it were so much *blanc mange*. But when the casting is completed, and the iron has grown cold and hard, how idle would be the attempt to bend it into any other form without breaking it to pieces. Now let us see how this applies to something else.

Shakspeare has described a young prince who was very much addicted to low company and amusements, so that his conduct was a constant source of shame and sorrow to his father; but who, when he was crowned king, suddenly reformed, and became a pattern of prudence, uprightness, and genuine dignity. Everybody, of course, was much astonished by this change, and delighted also, so that it was considered to add new glory to all the heroic actions of Henry the Fifth, during his short, but prosperous reign. But what would be the result of adopting this as an example to be followed?

When George the Fourth of England was a young prince he resolved to follow the example of Henry the Fifth, and to be as frivolous and vicious as possible in his youth, so that his subsequent glories might burst upon the astonished world like the sun suddenly emerging from beneath a cloud. The first part of this plan was fully carried out. There was not a young man in England who spent his time more foolishly, more unprofitably, or more wickedly than did the heir to the British throne. At length his father died, and the crown was placed upon the head of George the Fourth. Now was his time to reform and appear before the world in an entirely new character—a change which might have appeared easier from the fact that he had already passed the giddy years of youth, and reached an age when people become sober and sensible, if they are ever to be so. But George the Fourth did not reform, nor even make any attempt to do it. The metal was hardened, and the moulding was done. He lived to an old age, and to his death-hour, a selfish, worthless profligate—a disgrace to himself, to his country, and to human nature.

And this may always be expected as the most natural result, since, as our first pastor once observed: "For one penitent Manasseh, there are hundreds of hardened Jebiakhims." The iron that has been cast in the foundry, may, it is true, be re-melted and cast again. And the iron heart of the sinner, cold and hard as it is, may also be melted and moulded into another form. But it is not in any human being's own power to do this. It is a Saviour's love that must soften that heart—a Saviour's power that must form it anew.—*Christian Intelligence.*

INCIDENTS IN THE LIFE OF THE REV. DR. RAFFLES.

Dr. Raffles died about a year ago, after having been for upwards of fifty years pastor of an Independent church at Liverpool, and one of the most prosperous and popular ministers in England. He was born in Spitalfields in 1788, his father being a solicitor and vestry-clerk for his parish, and his mother a Methodist. He was early taken by his mother to the Methodist chapel, and was admitted to the Society in his tenth year, having been converted under the ministry of the Rev. John Aikenhead. Other influences a few years afterwards brought him into communion with the Independents. At the age of fifteen he began to write for the press, but soon gave up secular pursuits. At the age of seventeen, while yet a theological student, he began to preach, with evident ability. He rose at once to popularity, which steadily and uniformly increased during the whole course of his career. About this time he had engagements to preach at Ashford, Kent, etc., where, we are informed "one of his first preaching excursions found him in a Methodist chapel at the village of Tenterden, where, owing, as it has been thought,

to his unusual popularity and juvenility, on a subsequent occasion, although all the people were willing and anxious, the Methodist preachers (those stationed there on the occasion were James Anderson and Thomas Slugg) refused the use of the chapel, but the people followed him to a Dissenting chapel, which was immediately volunteered. His labors were attended with blessed results; and although on that occasion a Methodist chapel was refused to one who had been recently a member of their society, yet other opportunities afterwards arose on which Dr. Raffles occupied the most prominent pulpits in Methodism, with the leading ministers in the body as his cheerful and delighted auditors." Throughout his life his relations with the Wesleyans were most friendly, and he preached several missionary sermons for the Wesleyan societies.

A MUSICAL MACHINE.

One Herr Endres, of Mayence, has discovered a machine which will write down music as fast as it is played, thus doing away with the great labor of composing. A German paper thus describes the invention, which seems too good to be true:

"This machine, the inward organization of which is still a secret, may be adapted, with very little trouble, and at small cost, to any new or old keyed instrument, such as an organ, piano, &c., without the slightest injury to the same. Though, too, it is reckoned for any number of octaves, it is also so small in compass that it can be completely concealed under or behind the instrument. Leaving out the question of the mechanism inside, the visible process outside consists in inserting at one end of the machine an endless strip of paper, about two inches broad, which comes out at the other end with red lines ruled on it, and the notes, &c., printed thereon in black. The machine re-produces every note sounded by the keys, be the notes on or between the lines, not only marking their position, as c, d, e, and so on, but their value as conveyed by the usual characters; that is, it prints off the notes as demi-semi-quavers, semi-quavers, crotchets, and semi-breves; it shows whether they are dotted or not; marks the pauses; the forte and the piano; points out where the employment of the pedal commences, and where it leaves off; and, in a word, reproduces the music so completely that very little is left for the pen to do afterwards. Following every wish of the player as willingly as his fingers, the mechanism works in three-four or four-four time, (and every other time may be reduced to these), and proceeds quickly or slowly at pleasure. But it does even more; it immediately transposes any piece of music from one key to another. While, however, it enables a composer instantaneously to preserve his musical thoughts and fancies by means of the musical notation, it gives us the power of immediately writing a copy of every piece of music; of taking out from a score the separate parts of instrumental compositions; and of exercising a control over learners by showing whether they play correctly, (for it marks every fault,) and whether they have repeated certain passages so and so many times; thanks to this invention, a deaf person may see what he has played; the master gives his pupil a lesson without being close to him, and so forth. If this new machine can really do all, which, to judge from the experiments already made, there is hardly any doubt it can do, it will certainly occasion a revolution in the world of music."

THE BEST RIGHT TO CROW.

The *North-western Advocate*, in its account of the North-western Wisconsin Conference, gives the following incident, which was related at the Sunday school Anniversary by Rev. Mr. Akers, son of Rev. Dr. Akers:

"Many years ago on an Illinois prairie, not far from Bloomington, there lived a plain elderly farmer, whose first residence was a cabin of split pine logs, but from which he had, with increasing prosperity, gone into a much better house, and the cabin had for a long time been the resting-place of the feathered flock. Sons and daughters had grown up around the hearth. Schools, school-houses, and especially Sunday schools were scarce. A good old Methodist proposed to open a Sunday school in that old cabin which could be used as a school-room. Consent was given. The edict to retreat went forth; the hens, like the ancient tribes of Canaan, were expelled by the coming Israel; the school opened with fifteen scholars, whose numbers were soon enlarged. For several years the school remained in the 'Roost,' and still gathered the children

"From near and from far."

and the smile of Jesus was on them.

"Well, Mr. Chairman, out of the fifteen present at the organization of that school, six became preachers of the Gospel of Christ! And, sir, of that six, three are members of the North-west Wisconsin Conference, and are here to-night! Now, brethren," said Mr. A., "you are sometimes elated when you organize a Sunday school in some old school-house, but we who came from the old Roost feel that we have the best right to crow."

The audience were completely taken by storm, and it was hard to tell whether tears or emphatic smiles were predominant as the speaker resumed his seat.

A SLAVE'S VIEW OF THE GOSPEL.

I once found myself in company with a party of friends in the gallery of a small village church, listening to a discourse from a colored minister, or rather exhorter. After some preliminary exercises, a gray-headed man evidently a patriarchal personage, arose, and announced as his subject, "The history of Dives and Lazarus," which he proceeded to explain and enforce. One illustration he used, was so full of quaint simplicity, and at the same time so adapted to express the idea he meant to convey, that it struck me forcibly. He was trying to show how a sinner should accept the Gospel offers of salvation. "Suppose," said he, "any of you wanted a coat, and should go to a white gentleman to purchase one. Well, he has one that exactly fits you, and in all respects is just what

you need. You ask the price, but when told, find you have not enough money, and you shake your head—'No, massa, I am too poor, must go without,' and turn away. But he says, 'I know you cannot pay me, and I have concluded to give it to you—will you have it? What would you do in that case?—stop to him and haw, and say, 'O, he's just laughing at me, he don't mean it?' No such thing. There is not one of you who would not take the coat and say, 'Yes, massa, and thank you, too.'"

"Now, my dear friends, God's salvation is offered you as freely as that; why don't you take it as freely? You are lost, undone sinners, and feel that you need a covering from his wrath. If you could keep his holy law blameless, you might purchase it by good works; but ah! you are full of sin. You are your indeed, and if this is all your dependence, I don't wonder that you are turning off in despair. But stop—look here! God speaks now, and offers you the perfect robe of Christ's righteousness, that will cover all your sins, and fit all your wants; and says that you may have it, 'without money and without price.' O, brethren, my dear brethren, do take God's word for it, and thankfully accept his free gift."

What impression the words had on the old man's auditors, I cannot tell, but as our group left the church, one of the ladies remarked to another, "What a strange idea that was about the coat!" "My dear friend," was the reply, "it suited my taste of mind, rough and unpolished as it was, better than all Dr. —'s elaborate and eloquent arguments this morning. I am so glad that I came. This is the way I have been despairingly seeking for years. How simple! How plain! Free grace alone! Yes, I will take God at his word."

"Nothing in my hand I bring,
Simply to thy cross I cling."

Presbyterian.

TRANSLATION OF DAN. 9: 24-27. FROM HEBREW.

The following translation we copy from the *Millennial Harbinger*. Probably some of our readers will be interested in it.

24. Seventy-sevens are determined upon thy people and the holy city to restrain the arrogance (or wickedness) and to finish the sin-offerings, and to pardon iniquity, and to cause everlasting righteousness; and to seal up the vision and prophet and to anoint a holy of holies.

25. Know and attend! From the going forth of a Word to restore and to build again Jerusalem unto Messiah a prince, [or an anointed prince,] shall be seven sevens, and sixty-two sevens. And they shall return and shall build again the street, and the breach even in times of trouble.

26. And after the sixty-two sevens, shall Messiah be cut off, but to him nothing. And the people of a prince that shall come shall make desolate the city and the holy [place or land,] and the end an overflow, and unto an end of war desolation is decreed.

27. And a covenant he shall make strong to many for one seven, and in the middle of the seven he shall cause a sacrifice and offering to cease; and the abominations of the desolator shall be upon the boundary [or Battlement] and unto the end oppression is decreed upon the desolate.

FROM THE SEPTUAGINT.

24. Seventy-sevens are cut off; upon thy people and upon thy holy city, for to cover the transgression and to make an end of the sin, and blot out the iniquity, and make propitiation for iniquity and to bring in atonement righteousness; also to seal up the vision and prophet and to anoint the holy of holies.

25. Know also, and understand. From the going forth of the Word, to be decreed, to build Jerusalem, until Christ, [or an anointed] commander seven sevens and sixty-two sevens. And the street shall be built and the wall, and the times shall be depressed.

26. And after the sixty-two weeks the *Christ* shall be destroyed and crime is not in him. And the commander that shall come, shall spoil the city, and the holy together, with an overflowing shall they be cut off, and unto the conclusion of war having been cut off, destructions he orders.

27. And a covenant he shall make strong, to many one seven, and in the half of the seven he shall take away my sacrifice and libation, and upon the Temple [place] the abomination of desolations. And unto the consummation of the time a tribute shall be placed upon the desolate.

A NEW GUM.—Dr. Riddell called attention to a new gum quite equal to the adulterated or re-boiled gutta-percha from Singapore. It abounds in the forests of British Guiana, and is especially prolific at the time of the full moon. On the day of the full moon the yield of gum is from six to ten times greater than at other times. After the tree has been tapped, it can be tapped again every two months. The wood is used for building purposes and for furniture, and the tree is not injured by being tapped.

The Rev. A. M. Norman, alluding to the fact mentioned by Mr. Riddell of the sap flowing more freely at the time of the full moon, said some people were inclined to laugh at such statements; but in his opinion there could be no doubt that the moon had an important influence on the vegetable world.

Mr. Riddell said it was well known to the natives of India that bamboos cut in the full moon invariably rotted and decayed; therefore they cut them during the dark nights.

PULPIT PRAYER ANSWERED.—Many years ago, a very learned minister of England was in the habit of preparing his sermons very carefully, and he used to read them very accurately. He did so for years, but there was never known to be a sinner saved under him—never such a wonder. The poor good man—for he was an earnest man and wished to do good, was one day at prayer in the pulpit, praying to God that he would make him a useful minister. When he had finished his prayer he was stone-blind. He had sufficient self-possession to

preach the sermon extempore, which he had prepared with notes. People did not notice his blindness, but they never heard the doctor preach such a sermon as that before. There was deep attention, there were souls saved. He found his way from the pulpit and began to express his deep sorrow that he had lost his eye-sight, when one good old woman present said, perhaps a little unkindly, but still very truthfully.

"Doctor, we have never heard you preach like this before; and if that is the result of your being blind, it is a pity you were not blind twenty years ago, for you have done more good to-day than you have done before in twenty years."

PRAY MORE—TALK LESS.—A lady, who had been a sincere follower of Christ, but whose husband was still unconverted, was much afflicted on his account, one day told a clergyman that she had done all in her power in persuading and beseeching him to turn from his evil practices, but to no effect. "Madam," said he, "talk more to God about your husband, and less to your husband, about God." A few weeks after, the lady called upon him, full of joy that her prayers to God had been heard, and that a change was wrought, by Divine Grace, upon her husband's mind.

REVISED TESTAMENT.

The New Testament as revised by the American Bible Union is now before the public in a neat form for pocket or family use. The copy before us is 18mo, making a book of 756 pages about the size of the New Edition of the Harp. No translation of the New Testament has ever been made with so great care and at so great expense as this, and it commends itself to the Christian world. Whatever may be the views of Christians on the question of a new translation which shall supersede the old King James' translation, all must prize it as a great help to the better understanding of the Word of God. The Soldiers' Edition can be carried in the vest pocket. 20 copies for \$1. The 18mo. in various styles as follows:

Plain Cloth Binding, with Double Ruled Border Lines, " " " \$1 60.
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We intend to keep them for sale, and as soon as we obtain them will give notice of the fact.

FROM W. S. HOWDEN.

Bro. Litch—Enclosed you will find \$10 for the Freedmen's Mission and \$5 for the tract fund.

The Freedmen's Mission is one of the most benevolent objects of the age; and wants to be put forward now if ever.

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Of 25 Cents for Herald.

"And that you remember the word of the Lord Jesus Christ, how he said, it is more blessed to give than to receive."—Acts 20: 35.

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"To do good and communicate forget not, for with such sacrifices God is well pleased."—Heb. 13: 16.

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For Freedmen's Mission.

"Give and it shall be given you, good measure, pressed down, shaken together, and running over, shall men give into your bosom."—Luke 6: 38.

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J. Simpson,	10
J. Dalton,	20

You will see by the above weekly subscriptions the plan suggested and adopted by our last Conference for meeting the extra expenses in publishing the Herald and Visitor for the present year. The Conference believing the above course to be far more acceptable than to advance the price of subscription (as other religious papers have, to at least three dollars per annum) which we should have to do, or to publish not more than three editions per month, or much reduce the size of the paper. The plan, as you see, is to obtain at least one hundred subscribers to each proposition agreeing to pay twenty-five cents, ten cents, or five cents per week payable in such sums and at such times as the subscriber can make it the most convenient. Now in consideration of the pressing wants of the office, we call upon one and all to send in their names to some one of the list, as we are anxious to see the entire lists filled up immediately. At the Conference there were some twenty-five names obtained for the twenty-five cent list, as you will see by the report when it is published. This work is the Lord's and he calls on us (by opening a large door of usefulness) to come up with our weekly offerings, and put shoulder to shoulder in the great and good work

of making known the blessed doctrine of the soon coming kingdom of God. Come, brethren and sisters, to the good work—the Lord is coming—labor to not be found wanting when he shall appear. R. R. KNOWLS, Treas.

LITTLE WILLIE WAKING UP.

Some have thought that in the dawning
In our being's freshest glow,
God is nearer little children
Than their parents ever know,
And that if you listen sharply,
Better things than you can teach,
And a sort of mystic wisdom
Trickles through their careless speech.

How it is, I cannot answer,
But I know a little child,
Who among the thyme and clover
And the bees was running wild;
And he came one summer evening,
With his ringlets o'er his eyes,
And his hat was torn in pieces,
Chasing bees and butterflies.

"Now I'll go to bed, dear mother,
For I'm very tired of play!"
And he said his "Now I lay me,"
In a kind of careless way,
And he drank the cooling water
From his little silver cup,

And said gaily, "When it's morning,
Will the angels take me up?"
Down he sank with roguish laughter
In his little trouble-bed,
And the kindly god of slumber
Showered poppies o'er his head.

"What could mean his speaking strangely?"
Asked his musing mother then,
"O, 'twas nothing but his prattle,
What could he of angels ken?"
There he lies, how sweet and placid!
Like a zephyr moving softly,

And his cheek is like a rose;
But she leaned her ear to listen
If his breathing could be heard;
"O," she murmured, "if the angels
Took my darling at his word!"

Night within its folding mantle
Hath the sleepers both beguiled,
And within its soft embraces
Rest the mother and the child;
Up she starteth from her dreaming
For a sound hath struck her ear,
And it comes from little Willie
Lying on his trundle near.

Up she springeth, for it strikes upon
Her troubled ear again,
And his breath in louder fatches
Travels from his lungs in pain,
And his eyes are fixing upward,
One some face beyond the room,
And the blackness of the spoiler,
From his cheek has chased the bloom.

Never more his "Mow I lay me,"
Will be said from mother's knee;
Never more among the clover
Will he chase the humble bee;
Through the night she watched her darling,
Now despairing, now in hope,
And about the break of morning,
Did the angels take him up.

THE CHRISTIAN COMMISSION IN WASHINGTON.

"Carlton" thus graphically describes the work and location of the Commission in the Capital.

Clerical Uniform and Work.
"Come up to our rooms and see us," was the kind invitation of Rev. Mr. Thurston, of Newbury, in charge of the Christian Commission Rooms at Washington. I accepted the invitation, and reached the small one story brick house at the corner of I and Ninth streets.

A wagon stood before the door. I peeped in and saw some cans of prepared milk, bottles of jellies, oranges, lemons, syrups, wines, cordials, shirts, drawers, slippers, newspapers, magazines, and hymn books. Entering the rooms of the Commission, I found twenty or thirty men.

They had on wollen shirts, old clothes, and straw hats. Some were lifting boxes; one was diving to the bottom of a barrel, fishing for a bundle of tracts. Some were unpacking bottles from casks, and were covered with hay and straw.

They did not look like ministers. I did not see a white neck-tie or a nice black broadcloth coat, or kid gloves. They were more like a party of stevedores and waiters than men from the pulpit.

Rations.
It was the dinner hour, and I went down with the delegates into the cellar, through a bulkhead. The Commission does not dwell in ceiled houses. Its rooms are not capacious or gorgeous.

There was a joint of mutton, soft bread, apple-sauce, potatoes, tomatoes, farina, tea coffee and water—no wines for dinner; plain, simple, wholesome fare.

There was no ceremony, no sitting after dinner, for there was no time to spare. Each man was up from the table and at his work, unpacking boxes just arrived—selecting parcels needed for afternoon use, and then away to the hospitals. They had been their morning rounds, and were off for the afternoon. In that unostentatious manner, in four small rooms, the Commission carries on its operations at a very small expense, and on a rigid system of economy—not begrudgingly, but measuring means with ends.

The delegates sleep in a large chapel tent on Tenth street. The Commission has taken firm hold upon the hearts of the people. It is seen that the ministrations reach the soldier. Its supplies go where they are needed. The Surgeon-General has entered heartily into its work. General Grant, General Meade, General Patrick, (the Provost Marshal of the Army,) General Burnside, General Hancock, General Butler, and other commanders, have given their testimony in its favor. General Burnside called upon the field agent in his Corps, Mr. Shearer, and thanked him personally for what the Commission had done for his men—not only in the hospitals, but in the field and in the trenches.

Buildings.
The work has arrived at such a

magnitude that the Commission has been forced to enlarge its quarters; but instead of leasing blocks of fine buildings, it is erecting a large wooden building on Tenth street. It is built economically. It is spacious and airy, more than one hundred feet long, two stories high, and will contain room for stores, bath-room, cook-room, dining and sleeping. The entire cost of the building will be twenty-seven hundred dollars—not more than a year's rent for such a room as would be needed to accommodate the increasing operations.

Delegates' Work.

I was present at the tent on Sunday evening last when the delegates came in and narrated their experiences of the day. From my note book I transcribe a brief report. There were about fifty delegates present. The narratives were condensed. Their work is washing and dressing wounds, aiding the sick and wounded in every possible way, distributing reading matter, writing letters for those unable to write, conversation upon religious topics and religious exercises, all with the permission of the Surgeons in charge. No delegate is allowed to give jellies and wines as food, or to hold meetings in any ward, unless permission is first obtained from the Surgeons. It is a rule of the Commission, and not of the medical department. The principle is to do anything possible for the good of the men, and nothing for their hurt.

One third Christians.

The Carver Hospital delegate reported that he found full one-third of the men in his wards professing Christians. They were very glad to see him. Very glad to get religious reading. A few days before he gave an old man the little book entitled the "Blood of Jesus;" saw him to-day. The old man greeted him with a smile. "I have found Jesus, and oh, he is so precious!" said the old soldier.

Can't Keep Track of Sunday.
Another delegate from the same hospital: I found among the patients a minister who enlisted as a private. He has been in the hospital sixteen months, and has maintained his Christian character through all the trials of camp and hospital life. I found some convalescents playing cards. "My boys, you don't play cards on Sunday, do you?"

"It's Sunday, is it? Why hang it all, Chaplain, we can't keep track of the days in the army."

I talked to them of home, and of their mothers. The tears rolled down their cheeks. They put up their cards, and read the papers I gave them.

Wants to be a Christian.
The Emory Hospital delegate, said: I never saw men so ready to receive religious instruction, or who were so easily impressed with their truths. I am satisfied that this is a golden opportunity to the Christian Church. I found a young man to-day, who said: "I want you, Chaplain, to tell me just what I have to do to be a Christian. I will do just what you say. I want to be a Christian." It was a sincere desire. I find that the Catholics are just as eager to have religious instruction as others.

Another delegate of the same hospital, said: I found Sergeant—, of Massachusetts, very low, but he met me with a smile: "It is all right. I am happy, and I die content. Tell my friends so."

Another delegate said: I have been over the river to see some detached regiments—men who are not in hospital. I asked one noble looking soldier if he loved Jesus.

"No, I don't."

"Are you married?"

"No; but I have a sister. She is't a Christian, but she wrote to me that she wanted me to become one, and I wrote to her that I wanted her to be one; and I guess, Chaplain, that everybody who believes the Bible, feels just so. If they ain't good themselves, they want their friends to be."

I found another soldier writing a letter on a little bit of paper. I gave him a full sheet and an envelope.

"Are you a Christian Commission man?"

"Yes."

"You are a d—d good set of fellows."

"Hold on, soldier, not quite so hard."

"I beg your pardon, Chaplain, I didn't mean to swear; but darn it all, I have got into the habit out here in the army, and it comes right out before I think."

"Won't you try to leave it off?"

"Yes, Chaplain, I will."

Another delegate: I went among the men and they all gathered about me with great eagerness. They were a little disappointed, however, when they saw that I was a delegate of the Commission. They took me to be the paymaster.

"But I have something that is better than gold."

"Give me some of it," said one, the son of a Baptist minister, a tender-hearted Christian.

A Gospel Drum.
Another delegate just returned from the army at Petersburg, said that he had come across a drummer boy of one of the Massachusetts regiments, a member of the Sabbath-school at home, who had lost his Bible during the campaign, but had written the heads of his drum all over with texts of Scripture from memory. He beat a gospel drum.

An hour was spent in hearing the reports, and the meeting closed by singing "Nearer, my God, to Thee."

MAKING TRACKS.

A light snow had fallen, and the boys desired to make the most of it. It was too dry for snow-balling and was not deep enough for coasting. It did very well to make tracks in.

There was a large meadow near the place where they were assembled. It was proposed that they should go to a tree which stood near the centre of the meadow, and that each one should start from it, and see who could make the straightest tracks—that is, go from the tree in the nearest approach to a straight line. The proposition was assented to, and they were soon at the tree. They ranged themselves around it, with their backs toward the trunk. They were equally distant from each other. If each had gone forward in a straight line the paths would have been like the spokes of a wheel—the tree representing the hub. They were to go till they reached the boundaries of the meadow, when they were to retrace their steps to the tree.

They did so. I wish I could give a map of their tracks. Such a map would not present much resemblance to the spokes of a wheel.

"Whose is the straightest?" said James Allison to Thomas Sanders, who was at the tree first.

"Henry Armstrong's is the only one that is straight at all."

"How could we all contrive to go so crookedly, when the ground is so smooth and nothing to turn us out of our way?" said Jacob Small.

"How happened you to go so straight?" said Thomas.

"I fixed my eye on that tall pine-tree on the hill, yonder, and never looked away from it till I reached the fence."

"I went straight as I could, without looking at anything but the ground," said James.

"So did I," said another.

"So did I," said several others.

It appears that nobody but Henry had aimed at a particular object. They attempted to go straight without any definite aim. They failed. Men cannot succeed in anything good without a definite aim. In order to mental improvement there must be a definite aim. General purpose, general resolutions will not avail. You must do as Henry did—fix upon something distinct and definite as an object and go steadily forward to it. Thus only can you succeed.

One principal point of good breeding is to suit our behaviour to the three several degrees of men—our superiors, our equals, and those below us.

Notices.

Messiah's Church (Evangelical Advent)

New York City.

Chapel on Seventh Avenue, between Greenwich Avenue and Twelfth Street. Services every Sabbath at 10½ A. M., and 7½ P. M. Also on Tuesday and Friday evenings. All who wait our Lord's return and would labor for the advancement of his cause, and the promotion of his glory in the salvation of men, are affectionately invited to unite with us. The prayerful support and cooperation of Christian friends everywhere is solicited.

The Lord willing, Elder Edwin Burnham will commence a protracted meeting with the Free Evangelical Church in North Attleboro', Mass., on Tuesday evening, Dec. 20, 1864, to continue several weeks. We trust the friends in the surrounding region will come in, and help us in a strong and united effort to save our fellows from impending and everlasting ruin. Brethren, pray for us, that the effort may be greatly blessed of God in the salvation of souls.

C. CUNNINGHAM.

A NEW PROPHECIAL CHART, embracing the image, and the beasts of Daniel and Revelation, with explanatory notes, and chronological lines, designed for the use of lecturers. Size a little over 3 by 4 feet, in colors. Price \$5.00.

Until further notice my address will be as follows: "Advent Herald Office, Boston, Mass."

J. H. VAN DERZEE.

ELDER O. FASSETT'S Post-Office address is Sandy Hill, New York.

ELDER D. T. TAYLOR'S P. O. address is Rouses' Point, N. Y.

Eld. M. B. Lanning's Post Office address, No. 7 Seventh Avenue, New York City.

Advertisements.

MASON AND HAMLIN, CABINET ORGANS.

MASON & HAMLIN respectfully invite attention to the fact that their Cabinet Organs, by the written testimony of a majority of the most eminent ORGANISTS AND MUSICIANS IN AMERICA, as well as a number of distinguished artists of other countries, are not to be unequalled by any similar instruments.

"THE BEST OF THEIR CLASS," also, that they have been invariably awarded the first premiums at the numerous Industrial Fairs at which their instruments have been exhibited. They will be glad to send to any one desiring it an illustrated catalogue of styles and prices, with a large amount of this testimony.

CAUTION TO PURCHASERS.
The high reputation of our CABINET ORGANS has frequently induced dealers to represent that their instruments are the same thing, and there is no essential difference between the Cabinet Organs and Organs with various names made by other makers. The excellence of our Cabinet Organs which have given them their high reputation are the result not merely of the superiority of their workmanship, but also, in large measure, of essential differences of construction, which, being patented, cannot be employed by other makers. These are essential to their better quality and volume of tone and unrivalled capacity of expression. When a dealer represents another instrument as the same thing as the Cabinet Organ, it is usually an attempt to sell an inferior instrument at a low price.

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DR. POLAND'S

WHITE

PINE

COMPOUND.

THE GREAT AND POPULAR REMEDY

FOR COLDS, COUGHS, HOARSENESS, SORE

THROAT, CROUP AND WHOOPING-COUGH.

CURES GRAVEL,

AND ALL KINDRED DISEASES.

There have been many severe cases in Boston and vicinity cured by the WHITE PINE COMPOUND, which can be referred to, and hundreds of cases of Kidney complaint, cured entirely, by taking the White Pine Compound, have been reported by Druggists.

Among all the popular Medicines offered for sale, no one more successful in curing the most aggravated cases of Kidney complaint, has been reported. A cure was effected by it. This induced others to apply for the same remedy, and every one using it, received a great benefit. The article, however, went without a name until November following, when it was called White Pine Compound. During that month it was advertised for the first time.

Some time in 1856, an individual, who purchased a bottle for a hard cough, was not only cured of the cough, but also of severe kidney complaint, of ten years' endurance. This being truly a discovery, the fact was mentioned to a skillful physician, who replied, in substance, that the bark of white pine was one of the best diuretics known, providing its astringency could be contracted, and the other article entering into the Compound would effect this, a fortune was in the Medicine. The fortune had not yet been reached, but the hundreds of cures effected by the Compound in the most aggravated cases of kidney disease, including Diabetes, prove it to be a wonderful medicine for such ailments. A large number of physicians now employ it, or recommend it for such use.

But while the White Pine Compound is so useful in all lung and throat diseases, it is so quickly and soothingly allays inflammation, that hoarseness and soreness are cured, if by taking the Compound. Numerous cases have been reported to the originator, where relief in very severe cases has been experienced in one hour, and a cure effected in twenty-four hours.

The past year has been a most successful one for the Compound. It has been sold in all the States, and even the leaves or "needles" of white pine, contain eminent medicinal qualities. The Indians employed the bark of white pine in treating diseases long before the settlement of America by Europeans. One instance confirming this may here be given—

James Cartier, a bold French mariner, as early as 1534, sailed along the northern coast of North America, and was the first among discoverers to enter the River St. Lawrence. On returning down the river he found his men badly afflicted and disabled by what he called the scurvy. His ravages were fatal, and the survivors were unable to bury the dead. Some of the Indians along the shore were likewise afflicted with the same disease. But Cartier observed that they soon recovered. He therefore earnestly inquired about their mode of treatment, and they pointed out to him the bark and leaves of which they used in decoction, with signal success. Cartier tried the same remedy, and had the gratification of seeing all his men and his crew, who were afflicted, rapidly improving. This tree was the White Pine.

It is worth of the bark, steeped in water, is exceedingly useful in reducing inflammation and cleansing old sores. In fine, the virtues of White Pine bark are known everywhere, and this, doubtless, is one grand reason why the White Pine Compound was so favorably received at the first.

It has been given a great opportunity to test the virtues of the White Pine Compound. It has been used for Colds and Coughs, and very large quantities of the White Pine Compound have been sold since its first introduction. It speaks well for the Medicine, that the people living where it is prepared are high in its praise.

TESTIMONIALS.

A very large number of important testimonials have lately been received from physicians, apothecaries, and indeed, from all classes in society, speaking in the most flattering terms of the White Pine Compound.

Dr. Nichols, of Northfield, Vt., says: "I find the White Pine Compound to be very effective not only in coughs, and other pulmonary affections, but also in cases of indigestion, flatulency, debility of the stomach, and other kindred organs."

Rev. J. C. Chase, of Rumney, N. H., writes: "I have for years regarded your White Pine Compound as an invaluable remedy. I can truly say that I regard it as even more efficacious and valuable than ever. I have just taken the Compound for a cold, and it works charmingly."

Hon. P. H. Sweetser, of South Reading, writes: "Having long known something of the valuable medicinal properties of the White Pine, I was prepared, on seeing an advertisement of your White Pine Compound, to give the medicine a trial. It has been used by members of my family, for several years, for colds and coughs, and, in some cases, of serious kidney affections, with excellent results. Several of our friends have also received much benefit from its use, and we intend to keep it always on hand."

Rev. H. D. Hoge, of West Randolph, Vt., who is a physician, says: "I find it (the Compound) an excellent medicine in kidney diseases."

Says Mr. S. Boody, of the 14th Regiment Massachusetts Heavy Artillery, at Fort Tillingham: "The White Pine Compound effected a cure where a fellow was considered in a critical consumption by all who knew him. I can fully substantiate this by now in this compound, which I thought it fully for him to make a trial of. In colds and coughs men leave the care of the surgeon, where treatment can be had for nothing, and try the White Pine Compound."

No effort has ever yet been made by the proprietor to introduce it into the army, and yet it has often been purchased by friends of soldiers, to send in packages, and ordered by officers and soldiers, and large quantities have been forwarded by express.

FROM JAMES BOY.

BRADFORD, N. H., SEPT. 1860.
DR. POLAND—In the fall of 1857 I took a very violent cold, which brought on a very severe cough, pain in side and lungs, and raising blood. I was also very badly afflicted with that troublesome disease—the Kidney Complaint. For three weeks I have been very much troubled with my throat and lungs, choking up and raising an immense sputum, with a bad cough after raising blood; I felt that my time here must be short unless I soon got relief. The last spring I was induced to try your White Pine Compound, and my faith in it was small. But my astonishment, before I had taken two bottles, my cough was better, the kidney trouble also, and I could rest nights without choking up and raising so much. I have taken nearly three bottles, and am feeling like a well man.

I would add that my father's family is inclined to consumption, my father, mother, and two sisters having died of it.

[Many cases of Diabetes have been treated with the White Pine Compound, and the result has shown it to be a wonderful remedy in that so called incurable disease.]

Here is a sample:

MR. ASA GOODHUE,

mortal man,) and I trust to the glory of God. From some expressions I have heard in his public discourses, I conclude he is a believer in the personal advent of Christ near at hand, and who can read the prophecies relative to this subject, and witness their fulfillment, and not come to this conclusion.

There has of late been a number of conversions and baptisms, and additions to the church. Yours, &c., D. M. SMITH.

THE LAW OF THE TENTH.

A PROBABLE REASON FOR IT.

We presented last week what we regard as strong presumptive evidence that the law and duty of tithing—of giving the tenth of all acquired property to God as holy and belonging to the Lord—was enjoined upon man as a fallen being, when the Creator first taught him the patriarchal system of religious worship. We know that it was a *statute law* in Israel for more than 1,500 years—that it existed and was observed by some of the pious patriarchs before the time of Moses—that it was regarded for a long time as a sacred law in many, if not all of the ancient heathen nations—and as we hear of no important changes taking place in that divinely ordained system of worship until the time of Moses, it seems most reasonable to conclude that God ordained it immediately after the apostasy of our first parents. There certainly must have been given to Adam and his family a law and specific directions concerning worship, of which we have no written account.

When at the "end of days," probably on the Sabbath, Cain and Abel brought their "offering unto the Lord," Abel, "of the firstlings of his flock and of the fat thereof," and Cain, "of the fruit of the ground," why was Abel and his offering approved, but Cain and his offering not respected? May not the reason be found in the simple fact—that Abel did, but Cain did not, strictly comply with the specific directions previously given them by their Creator? It is not strange, important as the law of the tenth may be, that God did not direct Moses to give a particular account of it in Genesis, when he was to make it so prominent and specific in the Jewish code. None of our Scriptures were written for more than 2,500 years after the introduction of worship among fallen men. Why mention then all the particulars about it in a system soon to pass away, and when a new system was about to be inaugurated in which the old law of tithing was to be preserved and clearly taught in all its practical specifications? From this version of it the mind of God would be sufficiently revealed for all practical purposes in all future time. We can see no reason for rejecting it or for denying its authority on the ground that no specific account is given of its original enactment in the Book of Genesis.

We have an account of the institution of the Sabbath at the close of creation, and of its being made "holy." If we have no account of the original setting apart and consecration of the tenth to holy purposes, we have certainly an inspired statement of the importance of that, the tenth is "holy," and the divine claim to it is authoritatively asserted, "the tenth is the Lord's." In the case of the Sabbath we find its observance absolutely necessary for the good of man, both as a physical, intellectual, and moral being, although none of these facts are intimated in the historical account of the institution of the Sabbath. A careful and thorough investigation will demonstrate the truth that the Sabbath was made for man, that his highest good in his present condition demands a Sabbath. The law of the tenth may have been instituted for similar reasons. Man's highest good as a fallen being may demand such a law as much as a Sabbath. For the good of man as a moral and spiritual being, God may hold him strictly to the duty of giving at least the tenth of his income, as the best means for promoting some of his spiritual interests. If we by careful observation, should learn that such is the fact, and thus "know to do good" to ourselves and others, "doing it not" might be reckoned as no ordinary sin.

There is one thing which all men ought to remember, a fact which none should ever forget. Let it be stated in the language of Scripture: "Thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth;" Deut. 8: 18. God knew when his people should begin to prosper and to accumulate wealth, that they would be in danger of forgetting him. Hence his address to them in the following language: "Beware that thou forget not the Lord thy God when thou hast eaten and art full, and hast built goodly houses and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied." The natural effect of increasing riches is the same everywhere, in all ages, and among all people—a strong tendency to forgetfulness of God. Its tendency to a forgetfulness of God is as strong in this age as in any other; perhaps stronger in this than in any preceding age, as facilities for acquiring wealth are greatly increased.

How many people are there now in this favored land with the light of God's truth shining around them, and living as many do within the pale of the Christian church, who practically deny that it is God "that giveth them power to get wealth." It is to their economy, their industry, their foresight and wisdom, their courage, shrewdness and financial skill, that they attribute all their prosperity in business. In public and private, before their children and neighbors, they talk as though all their success was due to them, and speak of it sometimes as a fault in others that they have not succeeded in the same way, and to the same extent; apparently forgetful that it is God who causeth men to differ, who endoweth them with all the good qualities of which they boast, and who giveth them all their favorable opportunities. The same spirit made Nebuchadnezzar say, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" With this foolish boasting God was displeased, and drove him from his kingdom to eat grass like an ox, until he had im-

proved both his manners and his piety. How many have been guilty of the same sin, the same ungodly boasting, though upon achievements almost infinitely inferior to those of the Chaldean king!

The habit of coming to God with the tenth of every ingathering from the field, of every new acquisition of property, of every kind of revenue or income, from whatever source, is wisely adapted, may we not say divinely intended, to keep alive in every obeying heart the remembrance that it is the Lord "that giveth us power to get wealth." Let us suppose now that *one reason*—there be many—why God required the tenth of all, was to keep in mind a living remembrance of the fact that *all property is a gift from him*. The law of tithing then in its original design would be like the Sabbath, partly memorial. If so it would like the Sabbath, be applicable to the whole family of man. The Gentiles would use it as much as the Jews, since the reason for it is universal, extending to all men, and through all time. We would claim the law of the tenth as we do the law of the Sabbath, as an appropriate and important means of grace, ordained and appointed by the mercy of Heaven, to strengthen a weak point in human nature, and to help men to be religious, and to resist an evil and dangerous influence which will inevitably assail them. It is certainly just as reasonable, and we do not see why it may not be just as necessary, for God to make sacred and demand the tenth of our property, as a seventh of our time for sacred purposes. We admit his claim to the latter; why not to the former?

If this law of the tenth had originally any such design and application as we have supposed above, then it must be still in force, and must go on with its claim in close connection with the Sabbath and with the worship of God to the end of the world. The same moral necessities exist now, and to the end of the world will continue to exist, as existed in the beginning. In this view of the subject, does any person wonder at the perfect silence of the Scriptures in reference to any repeal of this law. We have notice that circumcision was to pass away—that the ceremonies of purification with all their types and foreshadowings which had their fulfillment in Christ, were to cease—but not the slightest intimation, from statement or inference, that God's claim to the tenth would ever be released, or that the tenth would ever cease to be "holy." To us that silence is significant; the absence of all notice of repeal is both argument and eloquence in defense of the claim.

It must be evident to all that the proper observance of such a law would have the effect, as stated above, to keep alive in the mind the recollection that God gives us all our property. This is precisely what Jacob believed and admitted in his vow, "Of all that thou shalt give me, I will surely give the tenth unto thee." The recognition of God as the giver of all property, by giving us power, life, health, strength, talent and opportunity to him a clear sense of his obligation to give the tenth to God; and with equal certainty will a faithful performance of the duty embraced in that vow preserve in the mind a lively apprehension of that fact. We will venture to affirm that every person, who conscientiously devotes the tenth of his yearly income to God for strictly religious purposes—for there are many such persons in the church, and their number is rapidly increasing—feel a pleasant and a lively sense that God is to them the giver of all the wealth which they acquire. They think of him often as sustaining that relation to them, and a feeling of gratitude for each little gift is excited, and with it often springs up within them a joy that is "unspeakable and full of glory." They believe, they know, they feel "it is more blessed to give than to receive." There is a sweet, a deep, a holy religious enjoyment connected with conscientious giving. We recognize the law of the tenth as an expression of the goodness, the love, and the mercy of God, and we should bless him for making it a duty for all in connection with such a blessed purpose. It would be cruel in any one to wrest even from the poor this duty and the blessed privileges connected therewith. It will not be repeated, it can never be dispensed with, until human nature is saved in heaven from that peculiar weakness and dependence for which this law and duty are a special "means of grace."

Among what class of people do we find that forgetfulness of God—that practical atheism which in heart denies that God gives us our worldly wealth? It will be found invariably among those who give little or nothing from their income for religious purposes. Such persons, though often found in the Christian church, cannot, in our opinion, ever have much religious joy. Religious enjoyment with them must of necessity be very superficial, and transitory. Its coming is seldom; its stay is brief. As to its nature, it is more animal than intellectual or spiritual, caused by outward excitements rather than from spontaneous outpourings from the inner depths of the soul. While God loves a cheerful giver and delights to make him happy, he never intended that his joy should go very deep into a close, penurious, illiberal soul. If ministers could privately and thoroughly examine the members of their congregations on this subject, and if they could arrive at the exact truth in each case, we believe the above doctrine would find a complete and powerful vindication. A truthful account of the inward experience of persons who conscientiously give the tenth to God, compared with what it was before that rule was adopted, would not only be very interesting, but instructive and influential for good. In letting our light on this subject shine before men, they may be influenced thereby to glorify our heavenly Father.

THE VALUE OF PRINTED TRUTH.—In the army, and especially in the hospitals and forts, cannot be over stated. It fills up the leisure hours, it prevents vicious games, it braces up the mind to thought; it arouses the careless, convinces the sinner, instructs the

inquirer, impresses the utterances of the sermon, strengthens the wavering, halting Christian, and is a constant aid to the chaplain, the army missionary, the Christian delegate, in his apostolic labor. While there is much irreligious literature in circulation, and some which is called religious which had better never have been created, a large amount of real gospel truth, pungent, scriptural, and earnest truth, and in just the forms needed, is circulated by missionaries and delegates. The Tract Society's publications, for catholicity, scripturalness, and adaption to the need, have no superiors. With more means they could be far more largely circulated.

WHEN DID THE ECLIPSE OCCUR?

A QUESTION IN THURMAN'S CHRONOLOGY.

The following article we copy from the *Oracle*; it presents a serious objection to Thurman's system of Chronology founded upon his own Calculation of Eclipses. So far as we are able to see, the eclipse of Zech meets the historical requisitions more nearly than Thurman's. But our readers will judge for themselves. If Zech is correct, it reduces Thurman's system some 20 years.

"I have made a little progress in my comparison of Mr. Thurman's book with the list of eclipses reckoned by Dr. Zech, of Tubingen, in the work referred to in my last. Dr. Z. identifies sixteen eclipses named by various ancient writers, the first of which he assigns to the year B. C. 477, and the last to A. D. 364. For each one he gives a formula of the elements, by which its time and place, or its course, are determined. And for two or three of them especially the first, whose dates are disputed, he gives more than one such formula. He then quotes the allusions made by the various early writers, and treats the various questions that arise.

Of these sixteen eclipses, ten are examined, and assigned to certain dates, by Mr. Thurman. Respecting nine of these the two writers are agreed, except that for those occurring before Christ Mr. T. gives an earlier date by one year. A very simple table will give the years assigned by each, thus:—
B. C. 477 423 419 405 403 393 389 367; A. D. 14 431 424 413 406 404 394 381 168; A. D. 14.
This difference of one year B. C. may be connected with Mr. T.'s views of reckoning in the transition from dates before Christ to dates in the Christian era; but I am not certain of this. Whatever be the reason of it, it is doubtless the same for each case; and when it is understood, the two writers will be found to agree respecting the nine eclipses.

But respecting the first of the ten eclipses which they both treat, they differ by twenty or twenty-one years in time, and otherwise quite seriously. It is the eclipse mentioned by Herodotus (b. 7. c. 37) as occurring when Xerxes with his army was on his march to invade Greece. Dr. Z. after trying formulas for B. C. April 18, 480; April 8, 479; Feb. 37, 478, each of which fails, assigns the eclipse to Feb. 16, B. C. 477, and at Sardis 16, 457. B. C. and at Celene, in Phrygia, which is about 100 miles east of Sardis. (Pp. 42-44, 155, 156, 234.) Let us see which date best agrees with the early accounts, and with neighboring facts.

Mr. T. makes use of Beloe's translation of Herodotus. This reads as follows: "The army had wintered at Sardis, but on receiving intelligence of the above" (i. e. the completion of the pontoon bridge across the Hellespont, connecting Abydos with the western shore,) "they marched at the commencement of the spring for Abydos. At the moment of their departure, the sun, which before gave its full light, in a bright unclouded atmosphere, withdrew his beams, and the darkest night succeeded. Xerxes, alarmed at this incident," etc. With this Mr. Cary's translation mainly agrees. His words are: "The army, having wintered at Sardis, and being fully prepared, set out at the beginning of the spring from thence toward Abydos. But as it was on the point of setting out, the sun, etc., and night ensued in the place of day."

The words I have italicized seem to leave no question of the place at which, nor of the season in which, the eclipse was seen. But Mr. T. is a bold man, and raises a question on both these points. He says: "The only question worthy of controversy is as to whether the eclipse was seen at Celene" (where Xerxes was in the autumn previous) "or Sardis." He admits that if Herodotus was not of the opinion that it occurred at Sardis, he must have "forgotten to mention this circumstance at its proper place," and "did not bring it in until he had reached that point in his history." (Think of the Father of History recollecting a most portentous event he had forgotten, and then dovetailing it in at the wrong place!) But let us hear Mr. T.'s argument. He says: "That this eclipse happened when Xerxes was on the point of setting out from Celene appears almost conclusively from the circumstance of Pythius being present at the time; for it is very unreasonable to suppose that this old man, owning large possessions as he did, would have left all to follow Xerxes more than one hundred miles up to Sardis, and there spend the winter, while his sons, and all those active men who had the management of his large estate had been drawn off in the army of Xerxes." (P. 44.)

Could not a man worth five, and a half millions sterling, according to Prideaux's estimate, and who "entertained the whole army of the king and Xerxes himself with most sumptuous feasts," and offered money for the war besides, conveniently travel a hundred miles to see the king? And does this supposed inconvenience prove "almost conclusively" that nearly four chapters of the history are out of joint and out of place? Let the reader get it, he can, some copy of Herodotus. Cary's translation, published by the Harpers, can not cost over \$1.50. Let him read the two pictures, one of Pythius and Xerxes trying to outgive each other (chs. 27-29); and then after the pontoon is done, of the army setting out from winter quarters in the spring, and Pythius frightened by the eclipse, and going to Xerxes to beg off one of his sons. Incensed at anything that

crossed his will, Xerxes orders one of his sons cut in twain, and the army to be marched between the halves. The order of the procession is given. (Chs. 37-40.) And the next chapter (41) begins thus: "In this manner, then, Xerxes marched out of Sardis."

An error of Beloe's translation excuses the opinion of Mr. T. that Pythius lived at Celene, though it does not begin to warrant or even suggest his argument from such a supposition. Mr. B. reads: "In this city (Celene) lived a man named Pythius, son of Atys, a native of Lydia," etc. (c. 27.) But the verb *hypokathetai* has not the sense of *to live or reside*, but means *to be in waiting*; sometimes *to lie in wait*. Beloe calls the man a native of Lydia to relieve the difficulty made by his mistranslation. In the account Pythius is three times called "the Lydian," and in the Lexicon of Rost and Palm (by Passow) the basis of Liddell and Scott's, he is called "the rich Lydian." He lived, then, probably much nearer to Sardis than to Celene. And if we suppose he was confined at home by his wealth, the argument turns in favor of Sardis as the place where he desired Xerxes to release one of his sons. But, if the history is not dislocated, Herodotus plainly describes two visits to the king, one in autumn at Celene, and the other in the spring at Sardis, on the occasion of the eclipse.

The error here plainly made by Mr. T. annuls his identification of the eclipse. The eclipse offered by Dr. Zech as the true one appears at the right place and season. The objection that it was not total but annular, and the further objection that it did not occur in the fourth year of the Olympiad, are fairly recognized by the Doctor, and honestly replied to.

Respecting the first objection, it should be noted that Mr. Beloe says the darkest night succeeded, while Herodotus uses no such adjective. Mr. Cary's translation is literal and accurate.

Dr. Z. regards the objection to the year of the Olympiad as more serious. I am not sufficiently master of all the questions involved, to say whether his replies are answers, though with becoming modesty he thinks they are. He certainly treats the opinions of others more respectfully than does Mr. T., in the page where his argument so lies in the face of Herodotus (44.) Dr. Z. remarks that this difficulty respecting the Olympiad is not the most serious that affects ancient chronology, and simply insists that no other eclipse occurring during all that time meets the historical account as this does.

And this brings us to another difficulty of Mr. Thurman's date, which, though not so palpable, is even more serious. He makes the Persian war begin only twenty-six years before Peloponnesian war. Now the interval between these two wars is one of the most marked and eventful periods of Grecian history. We shall examine in our next the argument by which Mr. T. endeavors to cut down this period to nearly half the length

RELIGIOUS REVIVALS.

Great efforts are now being made to bring the great mass of the working classes under the sound of the Gospel. The special Sabbath services have been resumed at the different metropolitan theatres, all of which have been attended by great numbers of the class for whose benefit they were originally instituted. We believe much good has been accomplished by this agency, and we rejoice that so many of the careless and indifferent are gathered together Sabbath after Sabbath to listen to the word of life. But we want to see a greater number of souls coming to Christ for pardon—we desire to see the extension of the Messiah's Kingdom in our midst, that he who died to save the chief of sinners, may be glorified in their conversion.

But the questions may be asked, how is this important result to be achieved; in what manner is a revival of religion to be brought about? We answer, that the mightiest instrument God's people can employ is prayer. All religious awakenings have arisen from this cause, for the loving Saviour has at all times bestowed his most precious gifts amidst the cries and tears of his people. While they are speaking, God is near to bless. Thus he came upon the gathered eleven, and thus upon the Pentecostal meeting for prayer. The precept is still in force, "Pray for the peace of Jerusalem;" the promise still holds good, "They shall prosper that love thee," and as revivals begin in prayer, so are they maintained by prayer. If we desire to see the conversion of thousands, we must pray; for thus saith the Lord God, "I will yet for this be inquired of by the House of Israel to do for them; I will increase them with men like a flock; as the holy flock of Jerusalem in her solemn feasts." In the house of God, in the Sabbath school, in the ragged school, in the family, in the closet, pray, pray, pray.

There is much work to be done among saints and sinners to help forward a revival. The Lord Jehovah is the only effectual power. Paul and Apollos are nothing till God give the increase. Yet men are co-workers with God; humble instruments to convey his truth and promote his glory. Oftentimes we see the most unlikely men raised up to be messengers of the glad tidings of redemption. Of men, such as Richard Weaver, Richard Bailey and Joshua Poole, we cannot speak too highly, for they have since their conversion, labored zealously among the lower orders to make known to them the way of salvation. But all God's people have a work to perform—albeit a solemn duty to discharge. Earnestly endeavor to bring new converts into the fold, for it is not the will of God that they should perish. Work earnestly, and pray fervently, and your labors shall not be fruitless. Let the glory of God the Saviour be your aim in the salvation of the perishing, for every true conversion adds splendor to the Messiah's crown. If the Church of Christ rightly discharged its obligations, we should soon see its activity rewarded by thousands of the converted being brought to Jesus. We trust that the means now employed in this country, and

throughout the world, for this purpose, may be increased, and that there may be a glorious revival of the work of the Lord.—(London) *Christian Herald*.

INFIDEL COLPORTAGE.

Good books are by no means the only ones that are carried to the homes of the people. The system of colportage, so direct and practical in its results, has elements that will make it potent for evil if employed in the service of Satan instead of Christ. A new development in this direction is indicated in a report of a colporteur in Wisconsin:

"One of the greatest enemies I had to contend with," he says, was Renan's *Life of Jesus*. This really was a giant in the land, but he had to be defeated. A gentleman told me that two intelligent agents were canvassing a neighboring county, and by the liberality of some wealthy individuals were enabled to sell this dangerous book at a reduced price. I concluded that no time was to be lost, but travelled day and night to reach the place where the mischief had been done, and by the help of God to counteract it.

"Where that book was read, it seems to have swept away every true principle of Christianity. Everything dear and sacred to a pious heart, our only consolation in life and death, was assailed with vile language. I labored day and night to get the start of these men, and persuaded pious friends to assist me in the good work, supplying them with books and tracts. Thus we continued for several days, and it pleased the Lord to bless our labors so abundantly that the emissaries of the prince of darkness had to leave the field. They did not yield, however, without a severe struggle, and my labor during that time was one of continued praying, doubting, fearing, and yet hoping.

"As I was the only colporteur in that large field, I thought best to visit those places where the largest number of men were collected, and accordingly went to a large tannery noted for its wickedness. When the men caught sight of my books, a continuous clamor arose. 'Novels, novels; we want novels, sir.' Have you any interesting books like the other two men? I told them that while those contained the poison of death, mine pointed out the safe and only way to life everlasting. As for novels, I had none, but something more thrilling than romance.

"What is it?" was the eager inquiry. I replied that I had the biography of a man whose only object of life was to do good, not only to his friends, but also to his enemies, who finally murdered him; and to tell you the truth, said I, I was one of his murderers; and what struck me most of all, and caused me to repent, was that he asked the Judge not to hold us accountable for this wicked act. And now I come to tell you of this wonderful friend of mine, and offer his biography for sale. One man expressed his surprise that such a character could have existed. We shall examine in our next the argument by which Mr. T. endeavors to cut down this period to nearly half the length

branch and division of the hosts of enemies seem to unite against the Anointed of God, and I know by experience that they are desperately in earnest. We need not expect to gain the victory without hard contests, self-denial, and toil."

DR. CHALMERS.

A writer, reviewing the "Memoir of the Christian Labors, Pastoral and Philanthropic," of Dr. Chalmers, by Rev. Dr. Wayland, says:

"Dr. Chalmers, taken all in all, ranks as the greatest among Scotchmen. The mental force in him was prodigious, and his capacity for widely different departments of labor exhibits the highest kind of genius. He was great everywhere; in mathematics, in natural philosophy, in political economy, no less than in religious studies; great in the town councils of Glasgow, in ragged schools and the garrets of narrow wynds, in the parlor, in the professor's chair, in the pulpit, in church courts, and in deliberative assemblies. He was equally great in planning and in executing, in conceiving noble schemes, and in communicating his own enthusiasm and energy to other minds. He did more to mould the religious character of Scotland than John Knox, and stands without a rival as the preacher and pastor of our century."

"In the Tron church at Glasgow, his parish numbered between eleven and twelve thousand souls; but he visited every family in it, and gave familiar lectures in the evening to the families visited during the day. He went down into the filthiest cellars, climbed over rickety stairs into the highest attics, and carried everywhere a loving heart and cheerful words. He established schools for the ignorant children, selected competent teachers from his parish, and exacted from the scholars just enough of a fee to insure the self-respect of the parents, and a sense of the value of instruction. In two years, twelve hundred children were under the constant supervision of Dr. Chalmers, and by frequent intercourse with the teachers, he infused into them his own irresistible energy."

BISHOP THOMSON IN EGYPT.

In a letter to the *Central Christian Advocate*, Bishop Thomson gives the following graphic description:

"At the railroad depot we are surrounded by half-clad Egyptians of different colors, from that of mulattoes to that of the darkest negro, all eager to sell or beg."

"Soon we are in motion, and now we see the peculiar houses and narrow streets of the cities of the East. The nearer you approach them, the more forbidding they are; they have bars or grating for windows, flat roofs, etc. And now we are in the country—level, fertile, beautiful, cultivated; here are fields of Indian corn, onions, garlic, potatoes, wheat, cotton, etc., without any fences; though near the city some fields are bordered by cune and ornamented with the palm-tree. Now and then you see the mansion of the wealthy, and all along the miserable dwellings of the poor. The peasants are in the fields, some ploughing, and some apparently

weeding. The plough is a branch of a tree, and the animals used to draw it are sometimes oxen, sometimes camels, sometimes a buffalo and a camel yoked together, contrary to Mosaic law. The roads are crowded with men and women on little donkeys; the riders are apparently larger and heavier than the beasts, and they sit very near the tail, placing the baskets in front of them. The brick yards are another noticeable feature; these are very numerous; the clay is ground in the old way, and the bricks, doubtless, made as in the days of Joseph; the pottery, too, is in the same style as the ancient. Indeed, everything I had learned of Oriental customs and ancient Egypt came most vividly to mind. The women—concealed only about the eyes—the earthen pitchers, the water-bottles of skin brought from Palestine, usually goat skins, the steward of the house, the foreign ruler, wealthy jealous and proud, are all here. But the colored, half-clad, shoeless, sometimes utterly nude, miserable people in the fields, by the roadside, at the stations; in the streets, what shall we say of them? Almighty God, what curse has rested on thy creatures that, through centuries and millenniums, have not made one step of progress! How is it that, in this sunny land of figs and pomegranates, of milk and honey; a land in the centre of the earth, and worthy to be the abode of angels, men are still so miserable, so poor, so abject? the subjects of tyranny, the prey of the oppressors? I took out my Bible and pondered the prophets, with new eyes and new faith. My eyes were moistened when, after looking out from the cars upon the Egyptian fields, I turned to read such passages as these: "It shall be the basest of kingdoms; neither shall it exalt itself any more among the nations, for I will diminish them that they shall no more rule over the nations." "And there shall no more be a prince in the land of Egypt." Ex. 29: 15, and 30, 13."

THE CATHEDRAL OF MILAN.

The most remarkable thing in Milan is its Cathedral. This is a vast extravaganza of architecture as well as of cost. The pile amazes me with its grandeur. I wonder at the extent to which art and wealth and labor have left their trophies here, and yet I cannot regard the style as appropriate for the uses of the structure. This building is four hundred and eighty-six feet long; two hundred and fifty-two wide; it has an interior elevation of one hundred and fifty-three feet, and an exterior elevation of three hundred and fifty-five feet. These figures are large, as will appear by comparing them with the dimensions of any ordinary building; and yet they convey no idea of the immensity of effect which is here produced. The Cathedral was begun nearly five hundred years ago. It was several hundred years before the central tower and spire were finished. The building is to this day in process of construction and a scaffolding has always been standing upon some part or other of the work.

The effect is that, while portions of the dome, which is a white marble, are as black as St. Paul's in London, other parts are seen glistening like snow in the freshness of their erection. The Cathedral of Milan is literally an ideal extravaganza. It is an endeavour to erect the finest, the largest, the most expensive, the most elegant church which could be built. The endeavour is surely not a failure. You walk around the Cathedral, astonished that your walk is so long. You ascend step by step to its roof, thinking you have accomplished something of an ascent, when you find yourself on an immense area of roof and dazzling marble, while still the central tower rises above you hundreds of feet, astonishing you with its elevation. I would hardly dare to give you all the figures which our guide gave us in his description of the building. You stand on the tower, and see a vast field of spires or small towers under you. Each tower is crowned with a statue. There are niches for forty-five hundred statues in different parts of the structure, three thousand of which are already executed. Every statue within or outside of this church is passed upon by an academy of art; and if a blemish is detected, the work is rejected. Our guide told us that the expenses of the structure thus far amounts to eight hundred millions of francs. The effect on my mind is that of a vast extravaganza. It is a museum of fine sculpture. It is a prodigy of elegance. But it lacks the sobriety of style which becomes a place of worship. When you have exansted the superior wonders of the structure, you are taken down to the subterranean church, where the actual body of Saint Charles Borromeo is preserved in a casket of lavish cost and beauty. I would not attempt to tell what wealth of gold and silver and jewels is lavished here. But the thing which I cannot easily forget is the grim and ghastly sight which is afforded for five francs to those who desire it.

WEEK OF PRAYER.

The Evangelical Alliance have issued a circular inviting Christians throughout the world to observe the first week in January as a week of prayer, and suggest the following topics for prayers, and exhortations, and sermons:

"Sunday, Jan. 1.—Sermons on the Agency of the Holy Spirit in the Present Dispensation."

"Monday, Jan. 2.—Thanksgiving for Blessings upon Individuals, Nations, and Churches; together with Confession of Sins."

"Tuesday, Jan. 3.—Pastors, teachers, evangelists, and missionaries."

"Wednesday, Jan. 4.—The children of Christian parents, congregations and schools."

"Thursday, Jan. 5.—Sunday schools, and all actively engaged in Christian Work."

"Friday, Jan. 6.—The abolition of slavery and the cessation of war."

"Saturday, Jan. 7.—The Christian Church: For increased holiness, activity, and harmony among its several sections."

"Sunday, Jan. 8.—Sermons: The visible unity of the Church—That they may all be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the

world may believe that thou hast sent me." John 17: 21."

The Advent Herald.

TUESDAY, DECEMBER 13, 1864.

JOSIAH LITCH, EDITOR.

THE NEW VOLUME.

With two more numbers the Advent Herald will have completed its 25th volume, and have been issued 1280 times. Its course has been steady and its testimony true to the great subject for the advocacy of which it was commenced. Its tone has ever been sound and evangelical on all the great fundamentals of Christianity, turning aside after no side issues. January 1865 will introduce a new volume, which we trust will be inferior to none which has preceded it, in the richness and importance of its teachings. So far as the Standing Committee and editor are concerned they are determined that nothing shall be wanting to make it one of the best religious and family papers of the age. And judging from present appearances, the same determination exists on the part of the friends of the paper at large, by their ready response to our call for both material and intellectual contributions.

But there is yet another thing wanting, and that is a large increase of subscribers. The amount of good we can accomplish by the paper will very much depend on the number of readers we can reach. Shall it not be swelled a thousand the next three months? Who will engage in the work at once? Now is the time to do it, so as to begin with the new year. Will not all our preachers who are interested in its success, take hold of it immediately?

The character of the paper will remain the same as in times past, thoroughly evangelical.

The doctrine of the personal advent and reign of Christ on earth will be a leading doctrinal feature.

The development of prophetic events and signs of the times will be carefully noted.

Any new light which may arise on the prophetic periods will be given, and what we may regard as erroneous, if likely to lead astray, we shall point out.

The columns will be open for a free interchange of views on questions relating to the coming kingdom, when conducted in the spirit of brotherly kindness.

Expositions and illustrations of obscure texts will be given from time to time, with carefully selected matter from contemporaries, and general literature, which we intend shall be the choicest to be found.

The record of current events will be briefly noted so as to keep our readers posted in whatever concerns the times in which we live. These, with the rich experiences of our correspondents and others, will amply repay the two dollars we ask for the paper.

THE PURSING HOPE.

God is pure; and the more pure we become, the more like him we are, and the better prepared to see him. "Blessed are the pure in heart for they shall see God," said the Saviour. Whatever therefore will promote our purity is of the utmost importance to us, as leading to that final glorious result. Among the many means of purification presented in the Word of God, is the Gospel hope. "We know that when he shall appear we shall be like him, for we shall see him as he is. And every one that hath this hope in him, purifieth himself even as he is pure."

This hope consists 1. of a desire to see Christ. 2. A belief that he will appear and we shall see him as he now is. 3. The believer in Jesus is now a child of God, as it is written, "Whosoever believeth that Jesus is the Christ, is born of God." But how unknown to the world are they in the present state! Many of them of low extraction, brought up in obscurity and poverty; diseased and deformed; clothed in rags it may be; or perhaps wandering in dens and caves of the mountains, destitute, afflicted, tormented. How can the world know such as sons and daughters of God?

But it did not know or recognize Jesus Christ. When he asserted his high origin, they said he ought to die, because he being a man he maketh himself God. But a great change has come over him. The poor carpenter, the son of a carpenter, has put on robes of glory and a diadem of beauty; priestly vestments and immortal honor. "He has ascended up far above all heavens that he might fill all things." When he showed himself to his beloved disciple in the Isle of Patmos, "His head and hair were white like wool, as white as snow." "On his head were many crowns; and he was clothed with a garment down to his feet, and girt about with a golden girdle." "His eyes were as a flame of fire, and his feet like fine brass, as if they glittered in a furnace. Out of his mouth went a sharp sword, that with it he should smite the nations."

What beauty, majesty and glory are his. "Not crowned with thorns to-day, Not mocked and led away; But crowned with everlasting glory now."

This glorious being says to us, "Surely I come quickly." For the fulfillment of this glorious promise the church has long waited, sighed, prayed. When he shall thus

he shall appear we shall be like him, for we shall see him as he is." These poor, sick, obscure, despised, deformed and outcast saints shall in the twinkling of an eye be clothed with beauty, glory and immortality. For one glimpse of that bright glory shall transform them. We shall be like him, for we shall see him as he is. It will then be discerned that God owned though man them, despised. And not only will we recognize it, but Jesus himself will be the user to his Father's presence-chamber, and say, "Father, behold I and the children whom thou hast given me." "Father, I will that those whom thou hast given me be with me where I am that they may behold my glory." And then, too, it shall be said, "The king's daughter is all glorious within."

"O blessed day of promise best,
I hail each sign of thee."

The hope of all this leads to purity. "Every man that has this hope in him, purifieth himself even as he is pure." O blessed standard of Divine purity! O heavenly stimulus to seek after the Divine nature! A sense of the exaltation of Jesus! a faith in his glorious appearing! a hope of seeing him as he is! a longing to bear his glorious image!

Is this the effect this hope produces on us? And so much the more as we see the day approaching, do we purify ourselves and seek to be swallowed up in Christ. "A little while, and he that shall come, will come and he will not tarry." "Now the just shall live by faith."

THE VISITOR.

Don't forget the *Youth's Visitor*. We have now closed the volume for 1864, and are waiting to hear from our friends how many they want for next year. It is highly important that this should be done at once so that we may know how many to print, or at least form an estimate approaching correctness. And also that we may have the first number out before New Year.

The friends of the paper should also remember that we need their pen and scissors to provide material for its columns. Articles should be short and pithy for so small a paper and for the minds of the little ones. The Editor, Elder J. M. Orrock, will do all he can, but at his distance from the office, Waterloo, C. E., it will necessarily require the assistance of others to keep up the interest. Let us have our pigeon-holes always full from which to select.

FREE PAPERS.

Ministers and others who have been placed on our free list for one year, and whose year expires with the close of this volume will receive no more unless they signify their wish for the continuance of the paper.

All ministers of the Gospel of all denominations can have the *Herald* for \$1.00 per year. All ministers acting as agents in obtaining subscribers, and receiving and forwarding payments, are entitled to the paper free of charge.

News of the Week.

WAR NEWS.

The rebels have been driven from the upper end of the Dutch Gap canal, and our men defend it so as to proceed with the work, and the canal is ready for use.

The rebels at Nashville are trying hard to get nearer the city, but the defenses are too strong for them to overcome.

A speedy advance of Grant upon Richmond is anticipated. A heavy skirmish has taken place, and rebel breastworks taken.

Sherman is approaching the terminus of his great expedition through Georgia. At last accounts he was believed to be marching on Savannah. His base was at Grahamville and Port Royal, and Savannah was said to be at his mercy. He has taken 3000 stand of arms at Milledgeville, Ga., and all the state powder.

THE PRESIDENT'S MESSAGE.

At 10 o'clock on Tuesday, Dec. 6th, the President submitted his message to both Houses of Congress. The various items usually noticed in such a document are presented in a brief, but clear form. The relations of the United States with Foreign powers are for the most part of an amicable character, although with Great Britain and Brazil there are some questions at issue, growing out of the seizure of the pirate Florida in a Brazilian port; and the raiding parties organized in the British provinces. But the authorities are said to have manifested a disposition to repress such raids.

The public debt on the 1st of July 1864, was \$1,740,690,489.49. The receipts of the year were \$884,076,646.77. The disbursements were \$865,236,087.86. This leaves cash in the Treasury, July 1st, 1864, \$18,842,558.71.

The navy, Dec. 1st 1864, consisted of 671 vessels, carrying 4610 guns. The number of men in the naval service, 51,000. There have been, captured during the war 1,374 vessels, of which 257 were steamers.

The total expenditure of the naval department since the war commenced is \$228,647,262.35.

The post office department received during the year 12,438,258.68. Expenses of the post office department, \$12,644,786.20, making a deficiency of \$206,527.42.

The settlement of the public lands is rapidly extending, and a large proportion of it under the homestead law and soldiers' claims.

The voting population, notwithstanding the war, has increased during the last four years, as shown by the late presidential election in the loyal States, 111,689. This result has been largely obtained by emigration.

On the subject of the war, and peace, and the change or reversion of his emancipation proclamation issued Jan. 1st, 1863, he says: "This as to men. Material resources are now more complete and abundant than ever. The national resources, then, are unexhausted, and as we believe, inexhaustible. The public purpose to re-establish and maintain the national authority is unchanged, and is, we believe, unchangeable. The manner of continuing the effort remains to choose."

On careful consideration of all the evidence accessible, it seems to me that no attempt at negotiation with the insurgent leader could result in any good. He would accept nothing short of the severance of the Union, precisely what we cannot and will not give. His declarations to this effect are explicit and oft repeated. He does not attempt to deceive us. He affords us no excuse to deceive ourselves. He cannot voluntarily re-accept the Union; we cannot voluntarily yield it. Between him and us the issue is distinct, simple and inflexible. It is an issue which can only be tried by war and decided by victory. If we yield, we are beaten; if the Southern people fail him, he is beaten. Either way it would be the victory, and defeat following war. What is true, however, of him who heads the insurgent cause, is not necessarily true of those who follow. Although he cannot re-accept the Union, they can. Some of them we know already desire peace and reunion. The number of such may increase. They can at any moment have peace by laying down their arms and submitting to the national authority under the Constitution. After so much, the government could not, if it would, maintain war against them. The loyal people would not sustain or allow it. Of questions which should remain, we would adjust them by the peaceful means of legislation, conference, courts and votes, operating only in constitutional and lawful channels. Some certain and other possible questions are and would be beyond the Executive power to adjust—as, for instance, the admission of members into Congress, and whatever might require the appropriation of money. The Executive power itself would be greatly diminished by the cessation of actual war. Pardons and remissions of fugitives, however, would still be within Executive control. In what spirit and temper this control would be exercised, can be fairly judged by the past. A year ago a general pardon and amnesty upon specific terms were offered to all, except certain designated classes, and it was at the same time made known that the excepted classes were still within the contemplation of special clemency. During the year many have availed themselves of the general provision, and many more would, only that the signs of bad faith in some led to such precautionary measures as rendered the practical process less easy and certain. During the same time, also, special pardons have been granted to individuals of the excepted class, and no voluntary application has been denied; thus, practically, the door has been for a full year open to all, except such as were not in condition to make a free choice; that is, such as were in custody or under constraint. It is still open to all, but the time may come, probably will come, when public duty shall demand that it be closed, and that it be more vigorous than heretofore.

In presenting the abandonment of arms to the national authority on the part of the insurgents, as the only indispensable condition to ending the war on the part of the government, I retract nothing heretofore said. As to slavery, I repeat the declaration made a year ago, that while I remain in my present position I shall not attempt to retract, or modify the Emancipation Proclamation, nor shall I return to slavery any person who is free by the terms of that proclamation, or by any of the acts of Congress. If the people should, by whatever mode or means, make it an executive duty to re-enslave such persons, another, not I, must be their instrument to perform it.

In stating a single condition of peace, I mean simply to say that the war will cease on the part of the government whenever it shall have ceased on the part of those who began it.

ABRAHAM LINCOLN.

HON. SALMON P. CHASE of Ohio, late Secretary of the Treasury, has been nominated by the President, and confirmed by the Senate as Chief Justice of the United States, in place of Chief Justice Taney, deceased. This is one of the most important positions in the government, as to a great extent the interpretation of the constitution and laws is vested in him. Chief Justice Taney decided but a few years since that the black man had no rights which white men were bound to respect. Mr. Chase's well-known views are the reverse of this, and there is no doubt but that when the President's emancipation proclamation comes up for decision it will be fully sustained by the Supreme Court as constitutional and valid.

FOREIGN.

EMANCIPATION IN SURINAM.—The Moravian missionaries in Surinam state that the fears which many entertained before emancipation in the Dutch colony took place, have proved groundless. They feel very thankful to the Lord for what has already taken place. The colony seems to be safely passing through the great change which emancipation of its large slave population must have effected. The negroes are orderly and industrious. The attendance upon religious services at the mission stations is good. Many couples whom slavery separated have been reunited, more than 160 couples have been married legally and according to the rites of the church since July, 1863. There is but little intemperance, but gambling has become more prevalent. The condition of the colony is satisfactory. The exports have decreased to a trifling extent. Another favorable indication is the high price of land.

FRANCE TO WITHDRAW ITS AID FROM ITALY.—A convention has recently been concluded between France and Italy, by which Italy agrees to respect the actual territory of the Pope, and to prevent by force

any foreign attack on it. France agrees to withdraw her troops from Rome as the pontifical army shall be organized, the evacuation to be accomplished within two years. The pontifical army is to be strong enough to maintain the Papal authority, and tranquility in the interior and on the frontiers of the Papal States. The Italian government must not object to its number or composition, if it is not used as a means of attack against Italy. Italy is to pay a share of the Roman debt proportioned to the extent of those former States of the Church now annexed to the kingdom of Italy. Florence is to be the new Italian capital. Since the consolidation of the different provinces of Italy into one nationality, the united kingdom has taken a prominent position among the great powers of Europe, being in point of population the fifth country, only surpassed by Russia, France, England and Austria.

ALLIANCE OF DENMARK AND RUSSIA.—Two objects of the greatest ambition on the part of Russia have been the acquisition of the Turkish empire and the control of the Baltic sea. These two objects it seems to be in a way to realize through a double matrimonial alliance between the Royal Families of Russia and Denmark. King George of Greece, the eldest son of the King of Denmark, is betrothed to the Grand Duchess Alexandrovna of Russia, and the son of the Emperor of Russia is betrothed to the Princess Dagmar of Denmark.

Correspondence.

FROM SAMUEL CHAPMAN.

Dear Bro. Litch:—My last was dated at St. Albans, Ill., Sept. 15th, and written while I was suffering much pain with a recently wounded limb. Well, I remained there some three weeks longer, speaking to large and attentive congregations on the Sabbath, and to respectable audiences several evenings during the week, the same as if I was in perfect health, bearing my principal weight on one foot, (the brethren conveying me with carelessness to and from the chapel,) and it was truly cheering to my heart to see the friends, especially those of my own children in the gospel, feasting on the word. The sympathy and hospitality I received from them in my afflicted state, served to increase my fatherly affection for them, and the Lord will "recompense them in due time." Luke 14: 13, 14.

On the 15th of Oct., having then so far recovered from my lameness that I could hobble around without the aid of a crutch, I left that section, to meet a pressing call from Bro. Samuel Overturf, of Pike, Muscatine Co., Iowa, with whom I became intimately acquainted while laboring in Pa. some time years since. The water being very low on the Mississippi, so that we had to shift from boat to cars, then cars to boat again, we were forty-eight hours on our passage even to Muscatine, (100 miles up the river.) Having received a respectful call from Bro. Overturf, of that city, a few years since, to visit him if I came West again, I took this time to call on him, though personally he was an entire stranger to me. Met a cordial reception. The next day the academy was procured, the people notified, and we entered right upon our work, having a respectable congregation to commence with; and as the interest to hear increased, I tarried there some ten days, preaching evenings and twice on the Sabbath, and it afforded me pleasure to know that "Bro. B." and the few there associated with him in the "blessed hope" were comforted, and that others received the word understandingly.

From B. I went a tedious route to "Pike," a northwesterly direction 80 miles. Arrived there Sunday evening, Oct. 16th, very tired, but meeting a hearty greeting by Bro. O. and his family, I soon recovered, and we had a pleasant hour together in conversation and prayer before we retired to rest. The people were readily notified, and we entered upon a protracted work there on Tuesday evening, the 18th, having very small congregations the first week. A brother G. had been holding a series of meetings there a few months before, as Bro. O. informed me, whose chief object seemed to be to establish his "death theory," as if that, in his estimation, was paramount to everything taught in the Sacred Word; and although the people who at first flocked in to hear Advent preaching were disappointed, and some even disgusted, so that they absented themselves from his meetings, yet he continued to press the subject until he drove all the congregation away except Bro. O.'s family and one of their neighbors. This being the state of things there, Bro. O. advised to discontinue the meetings, and from that time till I went there, very strong prejudice existed in that community against the Advent doctrine, and it was with considerable effort that I obtained a hearing at all, for there was but one Adventist in the neighborhood out of Bro. Overturf's family, a brother T., and he was in the "death theory," and patronized a paper advocating those views, which was a serious trial to Bro. O. As he was a man of some prominence, and manifestly a Christian, I soon took occasion to introduce that subject, on which we conversed together in a friendly manner for an hour or two, and this prepared the way for another interview. At the close of our first Sunday evening service he invited me home with him, with which I readily complied. The next morning, after attending to family devotions, I said to him, "Now, Bro. T., let us sit down and reason together on what you denominate the 'life and death theory,' and I will show you from the Scriptures that the term 'life' ought not to be attached to it, because its moral tendency is 'death,' i. e., the system is calculated to lead the sinner to sleep in his sins till he is awakened by the sound of the last trumpet." He consented to the proposition, (although busily engaged in his corn harvest,) and we devoted that day to "searching the Scriptures," comparing text with context, and continued it the second day, until he yielded every point, heartily renounced the theory, decided to dismiss his paper, subscribe for the *Advent Herald*, not for himself only, but

for three other persons also, to counteract the influence which he and his paper might have had on their minds, (reminding me of "Zacheus," ready to "restore his four fold," Luke 19: 8,) and it was with gratitude to God that I forwarded to the *Herald* office his \$5 for that object. For this change of sentiment, and future prospects, Bro. O. was truly thankful, and greatly encouraged. From that time prejudice began to subside, and our congregations gradually increased both in interest and numbers, until our commodious school house was crowded to its full, and as a general thing, first attention was paid to the word. More than a score, I should think, acknowledged the truthfulness of the doctrine we taught. A few precious souls were hopelessly converted, and the cruel prejudice almost entirely removed. Two were "buried with Christ in baptism," and others were waiting. Some half dozen or more were all ready to unite with the little church there, (consisting of Bro. O. and his family, Bro. T., and several absent members.) I should have favored their reception while I was with them, but a portion of them were absent the evening we met for that purpose. And besides, Bro. A. Brown from West Va. was then with us, and the brethren had arranged matters with him to locate there, and preach to them, hereafter, so he alone was present in as a member on that occasion, and received the right hand of fellowship. That being done, I left the balance of the work for him to complete. A few, at least, will expect baptism at his hands, then all will unite with the church together, and give him a unanimous call to become their pastor. A house was provided for him, and his family had arrived just before I left. Bro. Brown preached for us a few times. He is talented, sound in the faith, and will, I have no doubt, be of material benefit to the Advent cause there, and wherever other doors may open to him. So, I am happy to say, I left that people in a more hopeful and promising condition than I found them. The Lord continues to bless and prosper them, is my most earnest prayer.

Having labored there six full weeks, preached and conducted meetings of religious worship thirty-seven times, I left on Monday last for this place, and arrived here Tuesday evening, 29th ult. Am now with my intimate friend, Bro. D. Keeler, and his interesting family, resting from pulpit labors for a few days, and improve a portion of the time in writing this letter. Bro. K. emigrated from Homer, N. Y., to this state some eight years since. The friends have often heard me speak of him as having been a faithful fellow-laborer with me in the gospel; and although to provide for his household he now considers it his duty to work at his trade, (on the tailor's bench,) I am happy to find him and sister K. steadfast in the original Advent faith, expecting deliverance soon. Before leaving this section I intend to go into Lyons (a city two miles north of this) from Homer, N. Y., and a few other isolated Adventists in this section, and may find an open door for a little preaching and visiting Sabbath.

When my labor and friendly visits are completed in this community, shall cross the noted Mississippi, and enter upon my return home, from which I have now been absent more than eighteen months. Shall call on isolated Adventists on the way, but make no lengthy stop till I reach Shabbona Grove, De Kalb Co. There it will be expected that "Bro. Chapman" spend several weeks, and it will be on my direct route for home. And now in conclusion I will say to the friends who wish for and have any reason to expect labor from me on the way, and all who have anything of interest to communicate, please write soon after the receipt of this, and direct to the care of Eld. N. W. Spencer, Shabbona Grove, De Kalb Co., Ill., and fail not to remember me often at the throne of grace. Yours, Bro. Litch, as ever, looking for and expecting deliverance soon.

SAMUEL CHAPMAN.

Clinton City, Iowa, Dec. 1, 1864.

P. S. I will say to my sympathizing friends, that through the tender mercy of Him who condescends to notice even the falling sparrow, my wounded limb is nearly healed.

S. C.

FROM L. O. T.

Bro. Litch:—I have just been reading your editorial in reference to the next volume of the *Herald*, and what it will contain, etc. While you intend to have it a good family paper, I hope it will not be forgotten that some of the family may need good spiritual food as well as general news. I suppose the brethren are taking heed to "feed the flock," but I wish they would remember that it is a scattered flock, and give us more about Jesus, as well as mere speculations about the "sign of the Son of Man." Not that I wish to exclude inquiry into everything connected with Him and his coming, but unless 'tis according to the Scriptures, the arguments, however multiplied, amount to nothing.

Wishing what little I have to say may tend to the edification of the readers, I give an extract from a letter received to-day from a friend, which shows the growth of one who studies the Word as something to be lived upon:

"I feel that living or dying I am the Lord's, and the comfort and happiness of being thus given up, is more than can be described. I am learning something in the school of Christ every day. I think it so strange that I never got hold of the precious promises and sayings of our Lord as I have latterly. I was reading, only a few days since, and came to this passage, 'This is the victory that overcometh the world, even our faith.' I could not tell any one how like an electric shock that went to my heart. I had read it many times before, but never saw it in its beauty till that moment. How much I had tried to overcome the world, and thought it so hard, and almost despaired of it—and 'tis so easy by faith.'"

Perhaps this may meet the eye of some one who needs just such a crumb, and anew remind them of his words: "The words

which I speak unto you, they are spirit, and they are life."

May the Lord aid you, Bro. Litch, faithfully to perform your part of giving food to the household.

FREEDMEN'S MISSION.

Bro. Litch:—We arrived here on Saturday about 3 o'clock, and were welcomed by father and mother Lye, at whose house we still are; getting ready to leave to-night for Pittsburg. Our stop here has been for our good, and also for the benefit of the Mission, and we trust for the good of the Church. We had a heavenly season yesterday in coming to the table of the Lord with this tried and faithful church. One was admitted to its fellowship and communion by the Right Hand of Fellowship, and we trust others will soon follow.

We spoke in regard to the Mission both parts of the day, and in no place have we found more interest in regard to it than here. All felt their duty to do what they can to sustain us in this great and glorious work. Our hearts have been cheered and encouraged by many tokens of kindness and sympathy received here, as well as in other places, and we here thank all our friends for their many expressions of regard for us and the poor ones to which we go. A contribution has been made by the church here, and will be forwarded by the hand of Bro. Barstow. God bless them.

After our arrival here we found an appointment had been made for us to speak at the Baptist Church on South Street, Sunday evening. Accordingly, we addressed a good congregation there last evening, and found many who hid us God speed in our mission. This church has promised us a contribution as soon as we get to our field of labor and have begun our work.

We leave here this morning at 10 o'clock for Pittsburg.

(J. L. LESLIE,
G. H. CHILB.

Philadelphia, Dec. 5, 1864.

APPAIRS IN ITALY.

The Italians are now in a state of great excitement, in view of the important events likely to result from the new treaty between the Emperor of France and the King of Italy. This treaty is a great step towards Italian unity. It pledges the withdrawal of the French army from Rome within the space of two years, and guards against any foreign intervention. It requires the removal of the capital from Turin to Florence. This will be a great sacrifice for the king and the people of Piedmont, but they will make it for the sake of unity. It does not forbid the subsequent removal of the capital from Florence to Rome; and as the Italians believe the departure of the French troops will be followed by the annexation of the Patrimony of St. Peter, they look forward to the not distant day when Victor Emmanuel shall be crowned king of Italy at the Campidoglio.

It is an interesting question, whether the designed to redress a fault or proclaim a success. The announcement of the treaty which leaves Rome to the Pope and the Romans, has been the occasion for disclosing the real reason for the original occupation—which was to sustain and establish the temporal power of the Pope. In order thoroughly to accomplish this object, it was necessary to reconcile the papacy with its enemies; and this was the task undertaken by France, the most able ally of the papacy.

After the revolutions and failures of 1848, these enemies were formidable; but they are stronger to-day than ever. Victor Emmanuel was then King of Sardinia; he is now King of Italy; and every step towards Italian unity, has made more difficult the reconciliation of the Pope with the new kingdom. During the last five years, diplomacy has exhausted its arts in seeking to solve the Roman question, which it now appears was the permanent establishment of a Pope-King within the kingdom of Victor Emmanuel. All these efforts have demonstrated the impossibility of the task; and the withdrawal of the French army is an acknowledgment, extorted by the force of events, that there is no place for two sovereignties in one state, and that the papacy can be established in the Italian kingdom, only on condition of ceasing to be either a monarchy or a state.

Nor have the French been more successful in reconciling the papacy with the Roman people. Fifteen years ago the Romans lifted from their necks the yoke of the Pope-King. The French army forced them to submit to it again; though France, for eighty years, has asserted, from time to time as a fundamental principle of Government, that the source of legitimate authority is the popular will. While the greater part of the territory which constituted the states of the church, has by vote of the people been annexed to the kingdom of Italy, the remnant of the Pope's subjects have been restrained by the army of occupation from doing the same thing. During this time liberal sentiments have been on the increase in the city of Rome; many of the younger representatives of the nobility being known as hostile to the temporal power of the Pope, some of whom have been proscribed by the papal authorities, and others have gone into voluntary exile, to escape the ecclesiastical regime, with which the mass of the population can never be reconciled.

But the greatest enemy to the papacy which French occupation of Rome called forth, is the spirit of the age. Here even in Italy, the spirit of modern society now asserts an irreconcilable opposition to the temporal power. It would appear as if a Divine Providence had used the champion of the papacy as an instrument for developing and consolidating the most radical hostility to papal rule. The French occupation has been continued till this spirit has become too formidable to be subdued. An ecclesiastical state is now regarded as a contradiction—inconsistent with the spirit of modern civilization.

The temporal power claimed by Pope, is the debris of that theocracy which has once

pervaded the political system of Europe. At that period, civil and religious authority were confounded because all were believers. This condition of simple and universal faith has long since passed away. The reformation awakened the spirit of inquiry, which led to the adoption of different religious opinions. The right for each one to think and believe for himself has been recognized in the modern state under the name of liberty of conscience. The consequence of the recognition of this principle is, that religion springing from the individual conscience, can not be the principle of a civil government.

That such sentiments have advocates in Italy, and that the minds of multitudes are occupied with such thoughts, the Italians are indebted to French intervention at Rome. We may thank God, therefore, that what was intended for evil, is now, to all human appearance, working out the most important results bearing on the moral and religious welfare of this people.

A recent French journal says: "We believe the occupation of Rome will remain an example of the utility of political efforts to resist the current of events. It is useless to contend with facts; and in the front rank of facts must be placed those great ideas, which, absorbing the minds of men change the very ground-work of history. Institutions have real force only as they are sustained by opinion; but the temporal power has no more any roots in modern sentiment. We are not therefore astonished that the intervention of France has been unable to sustain or establish this power. The time is not distant when the sovereignty of the successor of St. Peter will appear to us as hopelessly fallen as feudalism and crusades."

What a change for Italy. The Pope who fifteen years ago was, by means of *condemns*, really the greatest civil power in Italy, must within two years virtually lay aside the tiara. "The triple tyrant," bereft of police, armies, prisons, inquisitions, will retain only the emblems of his spiritual office. The poor Italians have probably heard the last clasp of papal thunder; at all events, two years hence, it will be neither loud nor dangerous.—*Congregationalist*.

JUST TWENTY.

Among the conversions during a recent revival in one of the cities of Western New York, was that of a young lady, whose convictions of sin, were so deep and pungent, and the subsequent light which broke in upon her soul so bright and clear, and her faith in the Saviour and her love for Him so simple and childlike, that many who had been long in the service of the Lord were greatly strengthened in faith on listening to the simple tale of her conversion. In conversation with a friend respecting the great change in her feelings and views since she had found the Saviour, she remarked, "When I look upon my past life, how strange it seems. I am just twenty, you know. Those twenty years as I look back upon them, seem like a blank. I have

Heavenly Father kindly watched over me and provided for all my wants during twenty long years; yet during that time I never so much as once looked up to Him for His goodness and mercy to me. It is true I said my prayers as I was taught to do, but my heart was not in them. I never felt thankful."

How ungrateful I have been! I wonder how I could have lived thus. Just think, twenty years, and not one particle of love for my dear Saviour! O if I could only live my life over again! But those twenty years are past; the are lost. How sad the thought. I feel that my future life cannot be devoted too faithfully to the service of my dear Saviour. O it does seem so strange that so many people can live as they do—wholly absorbed in themselves and utterly indifferent respecting everything pertaining to their duty to God and the eternal welfare of their souls. And yet I never liked to be with them. Somehow they appeared so rigid and so cold. When our minister Dr. S. called at our house I did not want to go into the room for fear he would say something to me about religion. But now there is no one I like to see and talk with better than with him. And there are my cousins at A. Two of them are members of the Church, and when I used to visit them I spent but a little time with them because they seemed so staid and sober. But when I last visited there I want to be with them all the time, they were such good company and appeared so different to me from what they used to be. Why, I almost entirely neglected my other cousins, there, with whom I used to have such "good times," as I thought.

I used to hear a good deal about Christians being happy, but I did not believe they were really happy, for I could not understand how people who seemed to be so restrained and hampered by the scrupulous observance of religious duties, and who denied themselves so many of the pleasures and enjoyments of this world, could be happy. I thought I was about as happy as any body could be. I had a happy home, kind friends, and many pleasant acquaintances. There was nothing to trouble me. I always lived and cheerful, why should I be happy? Well, I was happy—what the world calls happiness, but O what would tempt me to turn back and live just as I used to live? Nothing! nothing! What, turn away from the dear Saviour who died for me, and live only for myself and the world again! Never! Live as I used to?—I have no desire to do it. I could not do it. Happy! I never knew what it was to be happy till I found the Saviour. How I love him—love him more than I do all earthly friends, more than I do my parents; and it was the will of my Heavenly Father to have me go now. I should be willing to go and be with Christ my Saviour. Sometimes when I get to thinking about it, I am almost impatient to go. I wonder how I could have been so blind as to think myself happy in living as I once did. I was not happy, I was really unhappy, though I did not think so then; but I can see it plain enough now. How mistaken worldly people are about Christian happiness. They know nothing about it, neither can

they know what it is, till they have experienced it in their own hearts. I have been talking with some of my young friends, and telling them that the happiness which Christians speak of, is real and not imaginary, and urging them to seek it by giving their hearts to the Saviour. They listen to what I say, but it seems to make no impression on them. I can see that they look upon me now just as I used to look upon others. They think it is a kind of excitement which will pass away in time, and that I shall then feel and act just as I always did. I feel so anxious about them it seems as if I could not give them up. But I know that without the aid of the Holy Spirit, all is in vain."

How little I knew of myself before I was enlightened by the Holy Spirit. I once felt strong, now I feel so weak, just like a child. When I am tempted I go right to my Saviour and ask him to strengthen me that I may withstand the temptation, for I know and feel that without him I can do nothing. I love to pray. Sometimes my heart is so full it seems as if I could not stop praying. And the Bible, how I love to read it. It is a new book to me now. There is no other book I love to read so well as that. What could I do without it? Now that I have a hope in its promises, I shall not fear death when it comes, for death now seems to me a change from this world of sin and sorrow to that home in Heaven where I shall see my dear Saviour, and be forever happy.—*E. M. C. in Evangelist*.

DAILY DUTIES.—Gen. Hooker, on taking command of the Northern Department, to which he has recently been promoted, issued the following order, which is worthy of regard by others than soldiers: "No one will consider the day as ended until the duties it brings have been discharged."

Married.

In Shippen Township, Nov. 26th, by Rev. M. H. Moyer, Mr. Samuel Brown to Miss May Wygant, both of Shippen, Cameron Co., Pa.

In Emporium, Nov. 27th, by Rev. M. H. Moyer, Mr. Nathan Radlock to Miss Sylvia M. Boylan, both of Cameron Co., Pa.

Obituary.

HOSEA LINCOLN.

Died in Leominster, Mass., of paralysis, Nov. 29th, 1864, after a weeks illness, Hosea Lincoln, aged 89. The subject of this notice was a native of Hingham, Mass., and the last of a numerous family of brothers and sisters, of whom the writer's mother was one. In the days of early childhood, his house was next to home, and his children like brothers and sisters. Many are the pleasant reminiscences connected with those days. But they are gone never to return; and the departure of the last relief of the generation, leads us to pray, "So teach us to number our days that we may apply our heart unto wisdom."

Died Nov. 6th, at Clarysville Hospital, near Cumberland City, Md., of typhoid fever, Moses Griffith, aged 34 years, 9 months and 21 days. His remains were brought home to Kingston and interred again Nov. 19th. He leaves a wife and four small children to mourn his loss. The chaplain informed me that he died with a hope in Christ. Peace be to his ashes. The God of the fatherless and widow be with and sustain the bereaved. Burial services in our church by A. Miller, of the Mennonite order. *New Kingston, Pa., Dec. 2, 1864.*

J. A. HEAGY.

CORRECTION.

In the *Herald* of Nov. 29 we published an obituary of Sophronia Grey. It should read Sophronia Gay.

ELDER PEARSON AT PHILADELPHIA.

A special revival interest in his church in Newburyport prevented his being at Philadelphia last Sabbath, but he has arranged to be there next Sabbath.

A note received from Bro. Leslie just before going to press, states that 175 miles west of Philadelphia on the road to Pittsburg, they found that two freight trains had come in collision and had a general smash-up, so that the road was impassable. How long they would be detained he could not say. No one was seriously injured. They were both well.

RECEIPTS FOR THE HERALD.

Joshiah Blaisdel, 3 00, 1282. D. Willey, 2 00, 1256. Wm. A. Curtis, 2 00, 1256.

To Subscribers.

During the past year we have credited payments for the *Herald* on each subscriber's paper, or, where a single paper was sent to one office, on the wrapper, following the subscriber's name. But quite a number call for the old plan of crediting payments in the *Herald* on the reception of the money. It is less work for us to do so, and less expense, and accordingly we shall return to that plan, and as fast as we can, shall take the numbers from the names. Those subscribers who wish to know the exact state of their accounts, must set it down when acknowledged, or keep the paper containing it.

DIRECTIONS FOR ASCERTAINING THE STATE OF THE ACCOUNT.</

The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

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[For Terms, &c., see Fourth Page.]

Communications.

SOMETHING FOR THREE.

Something, my God, for thee,
Something for thee;
That each day's setting sun may bring
Some potent offering;
In thy dear name some kindness done;
To thy dear love some wanderer won;
Some trial meekly borne for thee,
Dear Lord, from thee.

Something, my God, for thee,
Something for thee;
That to thy gracious throne may rise
Sweet incense from some sacrifice—
Uplifted faith undimmed by tears,
Uplifted faith unstained by fears,
Hailing each joy as light from thee,
Dear Lord, from thee.

Something, my God, for thee,
Something for thee;
For the great love that thou hast given,
For the great hope of thee and Heaven,
My soul her first allegiance brings,
And upward plumes her heavenward wings,
Near, my God, to thee,
Near, my God, to thee.

THOUGHTS ON THESSALONIANS.

BY A PEDIESTRIAN MISSIONARY.

King Nebuchadnezzar dreamed a dream, and this was the manner of his dream. The king saw and beheld a great image whose brightness was excellent, and the form thereof was terrible. Its head was of gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, its feet part of iron and part of clay. He saw till that a stone was cut out without hands which smote the image upon its feet and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth. Dan. 2: 31-35.

Such was the dream, and this was the interpretation. It was an epitome of the world's history given in advance. By means of it God showed unto his servant things that were shortly to come to pass. The different metals represented different empires yet to arise, the gold being the Babylonian empire, the silver the Medo-Persian, the brass the Grecian, and the iron the Roman, while the iron and clay represented the kingdoms into which the Roman empire was to be divided. All have passed away except the last. We are down to the toes of the image. After they too are gone, no part of it remains. What becomes of them? In the dream they are smitten by the stone, broken to pieces and the whole image disappears. This is the interpretation: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 44. These words are applicable only to one kingdom. Of no kingdom but that of Christ, can it be said that it will never be destroyed and it shall stand forever. His, then, is the next kingdom to be set up on earth. Could we only tell how long the existing kingdom would last, we could know when Christ will come, but to that, this marvellous epitome of the world's history affords no clue. But this much at least we draw from it, and the information is of incalculable importance; that we are living towards the close of time. Does not this fact lend tremendous significance to the predicted signs which are multiplying around us?

The Prophet Daniel dreamed a dream, and this was the manner of the dream. He beheld and lo the four winds of heaven strove upon the great sea, and four great beasts arose out of the sea, diverse one from the other; and the fourth beast, which was dreadful, and terrible and strong exceedingly, had ten horns, and among them came up another little horn, having eyes like the eyes of a man, and mouth that spake great things. And Daniel beheld till the thrones were cast down, and the Ancient of days did sit, and the judgment was set and the books were opened. And one like the Son of man came in the clouds of heaven, and came to the

Ancient of days, and there was given him glory and dominion, and a kingdom that shall not pass away, and his dominion that shall not be destroyed. Dan. 7: 1-15.

Such was the dream. And Daniel was astonished, and desired much to know the interpretation, and this was the interpretation. These four beasts were four kings that should arise, and the ten horns of the fourth beast were ten kingdoms into which the kingdom of the fourth beast was to be divided. The little horn was an anti-christian power that should arise after them and inflict much evil on the people of God, who should be delivered into his hand for a certain specified period, "but the judgment shall sit and they shall take away his dominion to consume and destroy it unto the end. And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 15-27.

Such was the interpretation. Now it will be at once seen, that between the dream of the king and the dream of the prophet, there are certain general points of resemblance. The four metals in the kings image represent four consecutive kingdoms, so do the four beasts of the prophet. The ten toes of the image are ten kingdoms into which the fourth universal empire was to be divided, so are the ten horns of the fourth beast. The kingdoms of the ten toes are to be succeeded by a kingdom that shall never be destroyed, but shall stand forever. The kingdoms of the ten horns and of the little horn are to be followed by the kingdom of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. The two dreams, therefore, are one, each relating to the same great events. Like the two dreams of Pharaoh of seven good and seven bad kine, and seven good and seven bad ears of corn, they are one.

But there is one feature in the dream of the prophet which has no counterpart in the dream of the king, and that is the little horn. There is little difficulty in identifying this power. The description given of it in the prophet's vision taken in connection with the history of the church in past ages, enables us to fix it with a feeling of infallible certainty upon the Papal antichrist. Mark what is said of the little horn. It is described as having eyes, and a mouth that spake very great things, and a look more stout than his fellows. v. 20. How graphic. What "very great things," what lofty speeches have been uttered by the Papal antichrist! Whether the description has reference to audacity or effrontery, how true it is that its "look has been more stout than his fellows." Nothing could exceed the audacity of Rome except her impudence. No exposure can make her blush. Like the whore's forehead, she refuses to be ashamed.

I beheld, and the same horn made war with the saints and overcame them. v. 21. Alas, how true! How often has antichrist made cruel war against the church of God! How often has it overcome them.

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." v. 25. Again how graphic. O the abominable blasphemies of Popery. O her bloody and unrelenting persecution of the Church of God! O her daring and most insolent enforcement of her own wicked decrees in violation alike of reason and of Scripture. If the little horn be not the Papal antichrist, it seems to me that those who maintain that it is useless to study prophecy have the best of the argument.

And what is that evil power described by the Apostle Paul in his second epistle to the Thessalonians, as the man of sin and the son of perdition who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God setteth in the temple of God, showing himself that he is God. 2 Thess. 2: 3, 4. Want of space will not permit me to argue the point, but fortunately argument does not seem to be required. It is evident that this also is the Papal antichrist.

Thus we see that the rise of Popery has been made the subject of prophecy. It is evident too, from the vision of the prophet and declaration of the Apostle that the advent of Christ and the final destruction of antichrist are coeval. "I beheld," says the prophet, "and the same horn made war with the saints, and prevailed against them until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." Dan. 7: 21-22. "For," says the Apostle, "the mystery of iniquity doth already work, only he who now letteth, i. e., hindereth, will let or hinder until he be taken out of the way, and then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2: 7, 8. Now then, is there anything in Scripture from which we can discover the probable duration of antichrist? If so, how important! For then we may be able to arrive at an approximate idea of the time of Christ's coming.

The vision of the prophet furnishes us with the needful clue. It informs us that

the saints shall be given into the hand of antichrist for a time, times and the dividing of a time, that is, for the period of 1260 prophetic days or years so frequently alluded to in Scripture, and then it immediately adds, "But the judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end." v. 26. Whether this means the final judgment or some special judgment upon Popery, whereby its strength shall be wasted away, and as it appears to me, the latter is not improbable, it is evident that when that period terminates, the Advent of the Son of God is not far off. It is again referred to in Daniel 12: 7, as being the termination of the wonder that the prophet beheld, thus plainly shewing us that its conclusion is destined to inaugurate a most important period of the world's history.

But before we can ascertain the termination of this period, we require to know its commencement. When does it begin? Not in the time of Daniel himself, for he lived in the time of the first beast, and centuries had yet to run their course. Not in the time of Paul, for he lived in the time of the fourth beast, then in the zenith of its power, and the ten kingdoms with the little horn power itself was as yet non-existent. It began at the time when "the saints were given into its hand." And when was that?

When the Thessalonians were filled with the idea that the day of Christ was at hand, Paul wrote them saying, "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed." And he goes on to say, "For the mystery of iniquity doth already work, from which we see that even then, it was in embryo, and only wanted development. But a hindrance stood in the way, and Paul refers to it, for he says, "The mystery of iniquity doth already work, only he who now letteth, i. e., hindereth, will hinder until he be taken out of the way, and then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2: 7, 8. Now what was this hindrance which prevented the development of the Man of Sin, the Son of perdition, who was yet to exalt himself above all that is called God or that is worshipped? It was the fourth beast, "dreadful, terrible and strong exceedingly," which "devoured, brake in pieces, and stamped the residue with its feet." It was the Roman empire far too powerful to be contended against, which brake in pieces all who opposed it. Until that is "taken out of the way," "that wicked" cannot be "revealed." Antichrist cannot raise his head among the nations, and commence his destined work of making war upon, overcoming and wearing out the saints of the Most High, for until then they shall not be given into his hand.

But as time rolled on, the mystery of iniquity which was at work in the days of Paul, gradually arose in power, and while the Roman empire waxed weaker and weaker, the Roman antichrist waxed stronger and stronger, until at last it became a matter of consequence to the former to receive the support of the latter. They came the triumph of antichrist. In the year 533 the Roman Emperor, Justinian recognized the Bishop of Rome as the Universal Bishop of the Church. In the year 538 his great General Belisarius re-conquered the Western empire, and thus restored it to its master, so that the grant became valid as Justinian was then the undoubted master of the Roman world, and so from that date the 1260 years began to run their course. Then began that dreadful series of persecutions which gradually increasing in intensity as the darkness thickened, filled the world like the flying roll of Ezekiel with mourning, lamentation, and woe, and made the scarlet women drunk with the blood of the martyrs of Jesus.

Twelve hundred and sixty years added to 538, brings us up to 1798, about which time beyond all question, the temporal power of the Papacy began to decline in consequence of the great movements inaugurated by the French Revolution. Since that time Giant Pope, although still regarded by millions as the Vicar of Christ, has been as powerless for purposes of persecution as Giant Agar. No doubt he is still "that wicked," and will continue to be so until destroyed by the brightness of the Lord's coming, but he can no longer make war upon the saints, with the certainty of overcoming them as of old time, for the period when they were to be delivered into his hand is ended. And being ended, we are living in "the time of the end," and the time is not far distant when the angel shall come down from heaven having great power, and lightening the earth with glory. And he shall cry mightily with a strong voice, saying, Babylon, the great, is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. And after these things, then will be heard a great voice of much people, saying, Alleluia. Salvation and glory, and honor and power be unto the Lord, our God; for true and righteous are his judgments, for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her

hand. And again they will say, Alleluia. And her smoke will rise up forever and ever.

Brethren, the end of all things is at hand; be ye therefore sober, and watch unto prayer. Let your moderation be known unto all men. The Lord is at hand. Be ye also patient; stablish your heart, for the coming of the Lord draweth nigh. Thus saith the Lord, Behold, I come quickly. Hold that fast which thou hast, that no man take thy crown.

(Original.) MISSION JOURNAL.

Westboro, Dec. 1st. Sad were the feelings of the dear friends as Thursday evening we gathered to spend an hour in social prayer. Benedictions and sweet parting words were exchanged. A gathering never to be forgotten. God bless the little church. If we mingle no more on earth may we meet again where parting will be unnecessary.

Boston, Friday, 2d. The hour for our departure came. Loved ones pressed around to part—no tear was shed. The glorious work outshone all sorrow. At 5 P. M. we started for New York via Norwich. Prayer had arisen that "He who never slumbereth nor sleepest" would watch every wheel and guard every rail. It was reminded of this on the way, by seeing a man with a hammer, strike every wheel to see if it was sound. Ten at night, we enter the city of Boston—not the city left behind, but a floating city. A state room furnished a place of prayer and rest. Anew we consecrate to God and find sweet peace. How sweet, that He can see upon the water as upon the land.

The boat trembles like a palsied old man, though new, costing \$200,000, and could not be duplicated for twice that sum. Engine 2,000 horse power.

We have 60 Prisoners on board, 3 escaped, though manacled. Several persons on board had ears to hear "the word of salvation." The night was dark and rainy. As we neared "Hurl Gate," the fog was so thick to advance; "we laid to," and drifted. It was a serious hour. Lights from boats of every description appear and disappear. The fog bell, the warning whistle, the sounding lead, the careful watch, all lead our minds toward "Him who numbereth the hairs of our head." The morning breaks, all are anxious to start. Every eye is upon the Captain, who stands watching for our good. Impatient expressions escape the lips of some. He stands unmoved. Why? because he knows best. So Jesus, our Captain, decides for us irrespective of our impetuous desires. The light increases. Slowly and carefully we feel our way. From every point we hear whistles and bells notifying of ferries crossing our track. Suddenly a boat emerges from the fog, all expect a bunt, and crash, but the speed is checked and the passengers cheer at deliverance.

Saturday, 11 A. M., finds us in Jersey City. We feel the Jersey blues, they afflict us all through the state. Here we begin to see the canals and donkeys; a great institution this way. In the peach season 20,000 three-peck baskets of that delicious fruit pass daily into New York. From this to Trenton the earth is a brick color, and in some places looks very singular.

4 P. M. We are in the city of brotherly love and white window shutters, giving the first impression of a city of store houses. The side walks are washed twice a week. All projecting signs are ordered down. The children, rich and poor, are furnished with school books. The city is splendid for its straight streets, and has 20,000 more houses than New York, though it has 150,000 less inhabitants. Father Lyo, in his erratic style, said to us "you are welcome," and his family, made us feel at home. The church here is suffering for want of members and singing, but they made our hearts glad by their abundant sympathy.

Monday, the 5th. Started up the Delaware to Beverly in search of the grave of one of the fallen braves. Sad was the sight as I found the spot with the head board marked with the familiar name of my dear relative. On the boat my heart was drawn out to converse with several persons. One Mass. boy promised to go to Sunday school. I asked a coloured minister whether the "Freed Men" loved the near coming of Jesus. He answered that no people would receive us as quick as they, that "the doctrine was much preached among them a few years since, but Jesus not coming, the virgins are slumbering." He preaches the doctrine. Monday night at a quarter past ten o'clock, we started for Pittsburg.

Tuesday, 7 1/2 A. M. Stopped on the road. A smash up ahead. Two freight trains meet. One engine thrown into the Juniata—five cars burnt up. "Truly our lives are in His hands." We spend the day in the cars writing and conversing. We find many opportunities to do good.

3 1/2 P. M. We start. The delay was favorable for our crossing the Alleghenies. At 4 1/2 we approached, after a refreshing supper at Altoona, and sat to enjoy the long anticipated sight of crossing those everlasting hills. No tongue can tell the sublimity of that grand ascent. The mountains rose to heaven before us, the valley was far below us as we rounded the "Horse Shoe." Two smoking engines rolling out dense masses of black

smoke mingled with fire and vapor, leading the long train, told us that the task had commenced. On the very side of the mountain we saw a train ahead, moving up. Nature seemed to rise and say you shall not, but Art answered I will, and here was the struggle. Upward we toil around the mountain side. As we rise the vales sink from sight amid the dusk of twilight. Deep ravines and abrupt mountains all around us feast our eyes till we feel that "we are as nothing in his sight." At the top is a dangerous tunnel three quarters of a mile long. We pass it safely and are started with a fire in the mountains. We have now entered the coal region; and the burning ovens of coal and iron meet us on every side, but impressive was the sight of an Iron Works on the side of a dark mountain, employing 1,700 hands, seen in the evening. A burning city could not have presented a more sublime spectacle. It was enough for one day, and we retired to rest feeling that the delay was overruled, to impress the splendor of the scene.

Pittsburg is a city of smoke—but a city of health. No asthma can live there. The ladies and gents, 40 in number, take turns at the Soldiers Home, giving one day each week in turn for the entertainment of the passing soldiers. We received their hospitality with gratitude.

From Crestline to Columbus we paid our fare. It is the only road thus far that will not pass the Delegates of the Christian Commission free of charge.

Friday, the 9th. We are now enjoying the hospitalities of the Burnett House in Cincinnati. We have called on Dr. Wardle, and finding him enjoying the Blessed Hope. We learn that Judge Story of this city is a decided Adventist in views. He is an active man in the Christian Commission. We start to day for Louisville, Ky. We are in excellent health and high spirits, all ready to commence our work among the sick, the wounded, and dying soldiers. To some of the friends it may seem strange that we are in this department of labor. The reasons are two-fold. First, we got to the Freed men free of cost, and second, we shall gain much by experience of this work. After six weeks we shall be at liberty to attend to our special mission. GEO. H. CHILD.

(Original.) THE FIRST AND SECOND ADVENT OF THE MESSIAH

ANALOGUES IN THEIR EFFECT UPON THE CHURCH AND WORLD.

The intelligence that the King of the Jews was born, and the evidence given by the appearance of His sign ("His star,") had a very different effect upon another class, though comparatively small in number, both in Jerusalem and the Gentile lands, than that upon Herod and the most of the inhabitants of that city. The "wise men in the East," when they first saw "His star," were exceedingly anxious to find the new born King and do him honor. They proceeded at once to Jerusalem, laden with rich and costly gifts; even treasures of gold and sweet spices and costly incense. Matt. 2nd. chap.

These "wise men" were, as one author tells us, "obviously Gentile philosophers, who, in addition to their learning, enjoyed special Divine influences. They were from Persia and Arabia. Early antiquity informs us that messages or letters were afterwards sent to Jesus from Abgarus, king of Edessa in Arabia, containing expressions of the highest respect for His character and mission." Abraham had "sons of other wives than Sarah, to whom he gave gifts" during his life time, and "sent them eastward, into the East country." Gen. 25: 6. These are called in the Scriptures "the children of the East." Judges 6: 3. That they were "wise men," is evident from this language: "Solomon's wisdom exceeds the wisdom of all the children of the East country." 1 Kings, 4: 30.

Besides these there were no doubt the aged Simeons and Annas who saw the beginning of them were still living and looking for the Lord in their day, with a multitude of others who are waiting for the consolation and hope of Israel, the resurrection of the dead, and the change of the living saints. The rest of the world, have their hearts failing them for fear for looking after those things coming on the earth, but are as yet unsatisfied that the Lord's coming is at hand. "The sign of the son of man," will settle the matter beyond further controversy; and with its appearance the character and destinies of men are fixed irrevocably. The door is shut!

The signs of the two advents are revealed to the Gentile world, through a Gentile prophet, for the benefit of the Gentiles; and are both seen in Gentile lands. As the prophecies of the two comings of the Messiah invariably connected and interlinked together, in all the Old Testament prophecies, from the original one in Gen. 3d chap. to the last prophet Malachi, so are the two signs thus connected in the same prophecy. The original prophecy thus stands: "It shall bruise thy head, and thou shalt bruise his heel." Thus stands connected the two advents, though needing to be interpreted much as did Jacob's prophecy, crossing his hands on the heads of the children of Joseph. But

the signs of the coming of the Son of man stand revealed in their order thus: "a star," "a sceptre." "There shall come a star out of Jacob." This sign has appeared in heaven, and at the first advent. "And a sceptre shall rise out of Israel." Numb. 24: 17. This sign, emblem of the Kingdom of Him whose "Kingdom shall be exalted," and who "shall be higher than the kings of the earth,"—"and higher than Agag," has not been seen as yet in heaven. It will be, and constitutes "the sign of the Son of man" to be revealed at his second coming, and preceding it; then "all the tribes of the earth shall mourn." As the intelligence that "His star" had appeared, spread consternation among the unprepared inhabitants of Jerusalem, so will the appearance of "the sign of the Son of man in heaven cause trouble to a guilty world" and lukewarm church. But then shall the saints and all who love His appearing in all lands lift up their heads and rejoice "with exceeding great joy," and mysterious voices shall every where proclaim aloud "the Kingdoms of this world are become the Kingdoms of our Lord, and of His Christ; and He shall reign forever and ever."

The true church and bride of Christ—the "wise virgins"—the waiting ones, will then with calm hope await their deliverance.

"Hear the word of the Lord, ye that tremble at His word; your brethren that hated you, that east you out for my name's sake, said, let the Lord be glorified; but He shall appear to your joy, and they shall be ashamed." Isa. 65: 5.

To which class of persons do we belong? Let us apply the Scriptural test for the last times:—

"Unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9: 28. "A crown of righteousness unto them that love His appearing." 2 Tim. 4: 8.

"Even so, come, Lord Jesus." Rev. 22: 20. "Love or dread for Christ's appearing is a sure indication of a true or false Christian." (Wesley.) O. R. FASSETT.

LIGHT AND TRUTH SOLICITED CONCERNING ANTICHRIST.

Mr. Smith, in the latter part of this sixth section, considers the seventh head of the Roman beast to be the French republican government, which arose from 1789 to 1793, and continued until the reign of Napoleon I. And his reign to 1815 he considers the eighth head. We wish to correct what we consider an error in this part of the section, which it was impossible for Mr. Smith to see at his time, it then being in the future. But now, it is, in part, fulfilled. To do this, we take the responsibility to enclose a few notes in brackets, hoping the reader, by these hints, will be enabled to come to right conclusions, if he does not agree with us exactly in our views. We think that it may be seen by what Mr. Smith says himself, and the few notes of ours, that Imperial France is not the eighth head, but that the French government from 1789 or '93, to 1815 is the seventh head, and the Holy Alliance, so called, from 1815 to the end of time is the eighth head. The eighth head is of the seventh, and they together constitute that one head, and that is the last one, and goes into perdition. But if Napoleon I. was the eighth and last head, surely he did not continue in power to the end, nor go into perdition. Neither did he have ten horns, or ten kings, or kingdoms under his control, which did continue to the end, and make war with the Lamb, &c. But the Alliance has ten, or about ten kingdoms under their control, or combined in their confederacy. And they seem to be the only powers or kingdoms that can fulfill this prophecy.

Does it not appear reasonable that these two heads, the seventh and eighth, and the eighth being of the seventh, should be the antichrist of the last time? These are the powers that have led Popery into captivity, and that now hold her there. And the Alliance, if it did not lead the French Power into captivity, it most effectually checked it, and apparently stopped it from conquering all Europe and the world. And afterwards it embraced her (France,) in its great confederacy.

In this way they became one and the same seventh head as written, (Rev. 17: 11) "even he is the eighth and is of the seven, and goeth into perdition." Let the reader bear in mind, that Mr. Smith published his work in 1811, four years before the Alliance was formed: and also, that he and others believed that there were to arise in the future from their time, ten kingdoms, or powers represented by the number ten, that should make war with the Lamb, and also hate the whore, and make her desolate and naked, and eat her flesh and burn her with fire.

A part of this work these powers have already done, and are fast preparing to try to their utmost to do the rest, in which effort they will meet their awful doom and go into perdition, as says the sure Word.

CHAPTER 1ST, SECTION VI.

(Continued.)
One of the angels, who in the 16th chapter had poured out the vials of the wrath of God, proposes to show to the evangelist the judgment, or destruction of the Papal harlot.

John is carried into the wilderness. The harlot in her turn is in trouble. She is bewildered. John beholds a woman in lewd attire, with the superscription of her abominable character upon her forehead; indicating, that she, as the worst of criminals, is presented for speedy execution. Bishop Pearson and Doctor Lardner, upon the superscription over the head of our Saviour, have shown that it was a custom among the ancient Romans, to place on, or over, the foreheads of the worst criminals, the superscription of their guilt, at the time of their execution. The superscription upon the cross of our Saviour was upon the same principle. The great harlot is presented with this, her superscription upon her forehead, inscribed in capitals: "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH." And she has also upon her the symbols of her past magnificence, and of her allures and crimes, in order to show her to be the Papal hierarchy. She is mounted on a beast, that may be said to be bearing her to her judgment, or execution. (This is not a woman directing and governing an empire, but just the reverse.)

This beast is of a scarlet color, to denote his cruel and bloody character. He is full of the names of blasphemy to denote his infidelity and wickedness. And he has seven heads as well as ten horns, to identify in him the old heathen Roman empire, now revived.

The angel, in explaining the mystery of the beast, informs, that he was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they, who dwell on the earth, shall wonder (whose names were not written in the book of life from the foundation of the world,) when they behold the beast, that was, and is not, and yet is. The seven heads, the angel informs, (in addition to their being seven mountains, on which the woman sitteth, or on which Rome was built;) are seven kings or forms of government, in the different periods of the Roman empire. Five are fallen; those of Kings, Consuls, Tribunes, Decemvirs and Dictators were past, when John had his vision. One is, the then present form was Imperial, and was the sixth head, or form of government. And the other is not yet come; and when he cometh, he must continue a short space. Concerning this seventh head or form of government, their future, which, when it should come, should continue a short space, expositors have been divided and perplexed. Every scheme which they have adopted, appears attended with unmanageable objections. The reason, I think, is obvious. Nothing had taken place, to which the description was applicable; or the event was still future. The sixth head continued in the days of Constantine. Then it received its wound, and died.

There was now no beast, till the Papal hierarchy arose. But this was not the revival of the Roman beast, as has been shown. Whenever the Roman beast revives in his seventh head, which continues a short space, it must be in the heathen or infidel nature, of *avowed*, as well as *real* opposition to the cause of Christ. Otherwise, he is not the real Roman beast. For whatever wickedness, cruelty or real idolatry was attached to the Papal imposture, that was only the image of the Roman beast, but not the beast himself. [Instead of saying "that was only the image of the Roman beast, but not the beast himself," would it not be more correct and truthful, to say, that it was only the wounded head partly healed, and not the Roman beast wholly restored to life?] Whenever this beast himself shall revive, it must be with the characteristic of direct opposition to the cause of Christ. And that he was thus to revive, as distinct from Popery, is evident from the passages relative to the Roman beast, which have been noted; (See Dan. 7: 11, and Rev. 13: 3, and onward,) and from what we shall find in this chapter. Also that his revival was to be but a short space before the battle of the great day, is clearly ascertained, as will appear. This revival of the Roman beast, in his seventh head, [Republican and Imperial France, from 1793 to 1815,] has, I believe, never taken place, till of late. And, if I am not deceived, this head has recently appeared under an Atheistco-republican [and Imperial] form of government; reducing the principal nations of the old Western Roman empire under its power; and continuing the short space of several years; which was longer than some of the former heads of this beast continued.

The seventh head then gave way to the eighth, [That is, the French government gave way to the alliance of 1815—the symbol here used, the beast of Rev. 17, symbolizing both the 7th and 8th heads, which are but one head, and that the 7th of the Roman beast,] which is symbolized in this chapter by a new beast, ascending out of the bottomless pit, great and terrible. Verse 11: "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." Here we find that the beast in this chapter, who is bearing the Papal harlot to her execution, is the eighth head of the Roman beast. This last head of the old beast is symbolized by a new beast of peculiar

har and terrible features. And yet there is a uniting of this symbol with that of the old Roman empire to evince that it is systematically the same power.

The beast which was. He was in his ancient heathen form; and is not. He was slain. His eighth head was wounded to death in the revolution under the reign of Constantine, and has ever since lain dead, only as he has existed in the Romish hierarchy, till he began to recover his life in his seventh head; [French republicanism and Imperial government to 1815.] which was to continue a short space; and has his deadly wound completely healed in the eighth. [The Alliance of 1815.]

Now he recovers his own nature, independently of an obnoxious ecclesiastical hierarchy. And this new power [The French power and the Alliance, or 7th and 8th heads which are one,] in his turn, takes the Papal hierarchy into his grasp, and makes it a mere tool of his own ambitious policy; and he is, in the cause of Divine Providence, bearing the mother of harlots to her execution.

We find that the accounts given of the healed head of the Roman beast, and those given of the beast from the bottomless pit, which is also the eighth head and the seven, are essentially the same.

In chapter 17, this head [Keep in mind that the seventh and eighth heads are but one and the same head, and they together are symbolized by this beast of the 17th chapter of Rev.] is symbolized by a new beast; which yet, to show that it is but the healed head of the old Roman beast in chapter 13, is described with seven heads, as well as ten horns. It is called both the beast and the head of the beast. It is a new beast; and at the same time it is a head of the old Roman beast. It is remarkable that the Imperial head of the Roman beast, that under which the greatest mischief has been done to the Church of Christ, is thus represented as twice existing; and its two reigns, which mystically constitute but one, are represented as existing at distant periods. Under the first reign of this head, and before it received its deadly wounds, Jesus Christ was crucified. Under the second reign of the same head, Christ will terribly destroy this beast. In the first reign, the head persecuted the primitive Christians in ten successive bloody persecutions.

The great object of the beast, in the second reign, is war against the same cause. These shall make war with the Lamb. And the same head, for heads seventh and eighth, but yet, both being one, the seventh head and this head being antichrist, at the close of his last reign will sink into perdition, under that awful appearing of the day of the Lord, to which that former event may be viewed but as a prelude.

These reigns of the sixth head of the Roman beast are numerically two. In this sense, the last is the eighth head. But they are specifically one; and mystically represented as one. In this sense, the last head is of the seven; being the sixth, healed of its deadly wound. The old Roman beast had ten horns. And this revived head of the same beast has ten horns.

The angel informs, verse 12, "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

These ten horns have been supposed to be the same with the ten horns of the ancient Roman beast. But this must be a mistake. Expositors have met with insuperable difficulties in their attempts to find, in the ancient horns of the Roman beast, the things here ascribed to the horns of the antichristian beast. Inasmuch, that in Pools Annotations upon the passage, we read, "But who these ten monarchs be, or what these ten kingdoms are, I must confess myself at a loss to determine. I am much inclined to think the prophecy to concern some kings nearer the end of antichrist's reign." [Are not those the kingdoms of the Alliance?] Even this acknowledgment was made, while under the mistake of supposing the beast that wore these horns to be the Papal hierarchy; a sentiment attended with inexplicable difficulties! Had the pious expositor viewed the beast wearing these horns in the character in which he has just been exhibited, I trust he would have been still more inclined to view the prophecy as respecting events still future when his annotations were written.

These ten horns are kingdoms under the antichristian empire. We find the great Power noted in Dan. 11: 36, and onward, subduing neighboring nations, and distributing their principalities to his favorites. He is thus forming to himself horns. We find in various passages relating to this terrific beast of the last days, that he has a group of kings at command. Here then are the horns of the antichristian beast. "And I saw the beast, and the kings of the earth and their armies gathered together to make war against him that sat on the horse, and against his army." Whether the number of these horns will be precisely ten; or whether a certain number is put for an uncertain, time will decide. [Where can there be any kingdoms found in our day, but those that compose the Alliance of 1815, that will fulfil this prophecy?] But as the number of the seven heads is definite, I apprehend the number of the ten horns is likewise definite; that ten will be the precise number of the vassal kingdoms of the antichristian empire. Their servility, as well as the shortness of their existence, is hinted. "Which have received no kingdom as yet; but have received power as kings, one hour with the beast." Their object is noted. "These

shall make war with the Lamb." The first event is given. "And the Lamb shall overcome them." The unanimity of these horns, and the judgment of God in it for judgment, are strongly expressed. "These have one mind, and shall give their power and strength unto the beast. For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast." [The kings of the Alliance did agree, and give their kingdoms for the purpose of holding the balance of power in Europe, or to prevent any one power from overcoming all other powers or earthly governments] until the words of God shall be fulfilled; as in the foretold passage, Dan. 11: 36: "And shall prosper till the indignation be accomplished; for that which is determined, shall be done." And the final destruction of the Romish hierarchy, by these horns, is predicted. "These shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." And thus the Papal power which has led into captivity, now goes into captivity. He, that has killed with the sword, is now killed with the sword. Here is the patience and faith of the saints; either that righteous vindication, for which the martyrs have been represented as patiently waiting and expecting, or new trials to the saints under antichristian tyranny.

The Papal harlot appears in the beginning of the chapter, dressed out and presented for execution. "I will show unto thee the judgment of the whore." And now the event takes place, under the agency of the ten horns of the beast, as her executioners. Whether this execution of the Papal harlot will be finished in the mutinies, and bloody havoc, which are to take place among the combined powers, under the antichristian beast, or in some preceding events, time will determine. To me, the former appears probable. For the false prophet is represented as present, in union with the antichristian beast, and going into perdition with him, at the battle of that great day. (See Rev. 19: 20.) By the false prophet here, must be understood Popery, after it ceases to be a beast; its throne being subverted, and its kingdom being filled with darkness, upon the rise of the antichristian beast.

This is evidenced from Dan. 7: 11, where it is the Papal horn, that is in company with the Roman beast, at the time of his destruction. "I beheld then because of the voice of the great words which the horn spake: I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame." Here are the two noted powers, which unite to go into perdition; the antichristian beast and the Papal horn. And in the Revelation these two powers are repeatedly spoken of in this connection, the beast and the false prophet.

The false prophet must mean the same with the horn in Dan. 7: 11, or Popery. This scheme we might naturally expect would, after it ceased to be the beast; be denominated the false prophet. It is a scheme of false religion; in the most noted and mischievous connection with the antichristian beast, when they shall be destroyed. No other power or scheme has been known by this appellation. It must mean either Popery or Mohammedism. And the noted connection of the former with the beast being its nominal form of godliness, in my opinion, decides, that Popery, after it ceased, upon the rise of antichrist, to be a beast, receives the appellation of the false prophet. And the destruction of the vast confederacy, at the battle of the great day, is represented as being partly, if not chiefly affected by the swords of each other.

The great city, probably meaning the empire of the antichristian beast, is then said to be divided into three parts. (Rev. 16: 19.) The Papal part of the coalition, or the false prophet, may be one of these three parts, rising in mutiny against the beast, their master; and falling first by the swords of his vassal kings. And thus the execution of the mother of harlots be completely fulfilled. An incipient fulfillment it may probably receive in events, which were to precede the battle of that great day, as may appear in the next section.

One who loves and seeks for truth and light, will find the original.

NEW POEM. ZETHAR.

This work has not yet had a sufficient circulation to warrant an opinion as to the public judgment of its merits. It has not yet been read enough to be appreciated. This may be in part because it is a Poem, and a long, as well as a moral Poem, and then, it is in a new measure of blank verse, never before attempted. This last however should (and will yet) be deemed one of its chief merits, when the superiority of this measure over the old lambic measure comes to be comprehended. It is not always that a great work is immediately appreciated, the very finest paintings extant strike even a critical beholder, at first sight as tame and lifeless. There is a reason for this; ordinary minds must first take up the details, and only after becoming familiar with these, is the effort made to group, and grasp, the idea of the whole. How far these remarks apply to the work in question, its readers can judge; but it may be well to hear what those have said who have read and appreciated the Poem. We are now copying from notes, letters, and papers, some of these.

TESTIMONIES. I have read and revised the MSS, and more than any other one comprehended the scope of the work, said of the First Book, in a note to the Poet, "I have read your MSS and am much more pleased with it than I expected. The rhythm becomes pleasing to the ear, and you have managed the subject in this opening Book in a manner that does you real credit, &c." After reading the whole work, through he wrote, Aug. 12, 1862: "I have read and corrected, as I wrote you a week since. And now as to my opinion of the work, I am greatly pleased with it; in conception and execution it is a very meritorious labor. I should hardly dare write you my pleasure on its personal level; you should deem my words the result of friendship or flattery (though

I know you would not). It is a work that would do no discredit to any living poet, and I would like much to see it in print."

Rev. D. I. Robinson says, after reading the MSS of First Book: "I wish to express my pleasure, profit, and surprise, in going through it. I think there is good matter that should come out, and the alycine and mountain observatory visits are grand and very interesting."

Rev. P. Hawkes of Providence writes: "After a careful reading of the work I am constrained to say that I have been agreeably disappointed. As a work of genius, in the plan of the Poem it would do credit to the great masters of poetry; while the sentiment is admirable for its strict adherence to Scriptural teachings, his personages are well chosen and are made to fulfill their mission most perfectly; the poetry or rhythm is peculiar, but yet of smooth and attractive measure, &c. &c."

Rev. R. Hutchinson, Waterloo, C. E., in a note, Sep. 1864, says: "I can now say that I have read Zethar, and can say I have read it with peculiar delight. . . it is well calculated to interest, enlighten, and purify. Perhaps the second part is not equal to the first, yet the entire Poem is good. In my humble opinion it deserves an extensive circulation. Some literary friends who have read it join with me in the above expression. Boston Recorder, 1855: "Zethar. This little book has been some time on our table, and we have had it in our mind to call attention to it. The spirit of the work is deeply religious; in its execution the author gives evidence of native poetic talent, and as a first attempt of one whose life has not been spent amid academic shades it is a very creditable production."

Haverhill Gazette, 1864: "This work will be found interesting to all lovers of good poetry, we look upon it with none the less favor because of its home origin. The banks of the Merrimack have given birth to authors well known both in this and other countries. We hope it will meet with ready sale."

Tri-Weekly Publisher: "The plot is an original one and well conceived and the reader, after commencing, can hardly fail to be interested in the plot, and trace it to the end."

Can be had at this office.

SPIRITUAL INDIGESTION.

We sometimes meet with one who has a fair appetite, no sallowness in the face, no alarming cough, no hectic flush on the cheek, and yet he gradually grows weak, and seems to waste away, we hardly know how. It is plain, that he does not digest his food, and assimilate it with the system. One-half of what he eats, could it be made into flesh and bone, would make him a strong man. The physician, perhaps, prescribes stimulants, and they give a momentary renewal of strength, but it does not abide. The man wastes faster than he renews.

It seems to be so with some churches. There is the church in Oldenville, which I have known for more than a quarter of a century. They have had six pastors in a little more than twenty years, and are now without a pastor. These six men have carried and spread over them a great variety and a great amount of mind. Some of them have been very eminent men—and none inferior. They have had the slow, phlegmatic, and the quick, mercurial, the heavy cumbrous, and the light artillery. Sometimes they have taken stimulants, in the shape of revivalists and extraordinary measures—had spiritual spasms. But still the church and congregation don't grow strong. There are good men among them—very good—but they as a body, are apparently weaker from year to year. They have had first rate preaching as a general thing, but from some cause or other, their spiritual digestion is not good. They don't grow strong, don't feel strong. A spiritual lassitude rests upon them. They have, I fear, depended upon stimulants too much. They seem to have forgotten that stimulants are for men "ready to perish," and tonics are not really food; that galvanizing a man, though it may make him open his eyes for a moment, and even laugh, does not give him life. They want the power to digest all the good preaching which they have had.

Will the good people of Oldenville take it kindly, if I give them a few hints how they may get out of this state; for, unless they do get out, they will be as weak, to say the least, a quarter of a century hence, as they are now. If I tell them some hard truths, I will try to tell them in a soft way.

Get your pastor as soon as may be, but not in such a hurry that you take a man whom you have heard only once. The relation between pastor and people, like that between husband and wife, should be founded on acquaintance, esteem, respect and love. Don't depend on hiring a preacher by the month, or by the year. Depend upon it such a man, be he ever so good, will leave you at the first good call, or at the first cold wind that blows over and among you. He cannot have the power of a pastor, cannot feel like one, pray like one, be like one. No man but a pastor, can pray with a pastor's heart. If you have ever known a church and society grow, under this system of hiring different men, and for short periods, your experience has been different from mine.

I would recommend you to get a young man for your next pastor. To be sure he will be a young man, and very likely he will make mistakes, and very likely you will miss that maturity of thought and teaching which you have had so long, and which seems to have done you so little good. But he will have zeal, and he will not be trammelled by experience, and he will move onward. But there is a thought of more worth than all this, and that is a young man can get at and influence the young as no other mind can. The youth loves to read Henry Kirk White because White was a youth, thought as a youth, and wrote as a youth. In many cases, I should advise a church to seek a full-grown, mature mind in their pastor. But you need a young man. And when you get him you must bear with him, make allow-

ances for his inexperience, and feel sure that the wear and tear of life will make him conservative enough earlier. Remember that the three great laws of health are, plain diet, regular exercise, and the open air. Therefore don't put your minister up to make great mental strains, and to give you great "intellectual treats." If he gives you plain instruction, and not too much at once, it is all you require.

Encourage your minister—when you have one—to give you expository preaching one-half of every Sabbath. It will seem dull at first, but in a short time you will relish it—the sincere milk of the word. Don't wait for the milk to be made into butter and cheese. Take it as milk. You can digest this. You have had too much labored, anvil-wrought preaching. The stomach is in an abnormal state. Expository preaching will bring it back to a healthy condition. This is "the plain food," which it seems to you require.

Encourage and aid your minister to devote much of his thought to the young, the children and youth. Excuse me if I hint that he can make of these something which he cannot make out of you—something unlike you, if possible. Help him to gather them into the Sabbath school, and into the Bible class. Let him lay the foundation of what will, in fifteen or twenty years, become a strong and vigorous church. His very youth will be an immense advantage to him here. It is his hope.

Then for "exercise" and "open air," the means are at hand. Come out more willingly, promptly, regularly and cheerfully, to your weekly prayer-meeting. Go to work in the Sabbath school—help your minister to establish and sustain "mission Sunday schools" in different parts of your town. Keep your library full of books, let the children through the town see that you are taking them up in your arms and blessing them. Take air and exercise regularly in the devotions and activities of the church. You are rusting, you are perishing for the want of air and exercise. How few of you go to the prayer-meeting! and how few to the monthly concert! Up, brethren, take air and exercise!

Give more liberally. It is a beautiful way of taking the air. You breathe more freely after every such exercise of giving. Don't do it by spasms, but as a regular thing. Your prayers are better. You can't send an arrow that will pierce the skies if your right hand is employed in grasping your purse. "Give without grudging." Alas! how little of such giving is there in the world!

Have faith in the Gospel, in the mission of the church, in the power of your church—to reach and save men. You are the light of the world, rekindle that light, by renewing the oil. To work, then, and begin at the bottom. And then "they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called the Repairer of the breach, the Restorer of paths to dwell in."—Congregationalist.

PRINCE AND POET.

One of the members of the royal household has written a letter respecting the sickness and death of Prince Albert, and its effect upon the Queen. The closing hours of his life were eminently peaceful, and his mourning household had that sweet consolation, which is mingled with the chastening sorrow when a good man dies. The writer says:—

The last Sunday he passed on earth, was a very blessed one for the Princess Alice to look back upon. He was very ill and very weak, and she spent the afternoon alone with him, whilst the others were in church. He begged to have his sofa drawn to the window, that he might see the sky and the clouds sailing past. He then asked her to play to him, and she went through several of his favorite hymns and chorals. After she had played some time, she looked round and saw him lying back, his hands folded as if in prayer, and his eyes shut. He lay so long without moving that she thought he had fallen asleep. Presently he looked up and smiled. She said, "Were you asleep, dear papa?" "Oh, no," he answered; "only I have such sweet thoughts." During his illness his hands were often folded in prayer; and, when he did not speak, his serene face showed that the "happy thoughts" were with him to the end.

He had been a Prince beloved by his family and his people, and he fell asleep on earth to awake a king and a priest unto God in heaven. Everything connected with his death was beautiful and peaceful. This daughter soothed his last hours, and spared him the sight of her sorrow; his queen bore her great trial with Christian fortitude; the prayers of a nation rose up on his behalf, and were answered in God's wisdom, according to His own holy will, in a removal to glory above, of one who had gained the heights of earthly honor; and a well-spent life closed at the portals of a happy eternity. Let me remove this picture and show another which presents a fearful contrast, the sad trial of infidelity and vice. It is drawn by Jules Janin with terrible vividness and painful minuteness.

There was in the last century a poet named Barthe. They still play one of his comedies—"Les Fausses Confidences." He was a friend of the poet Dorat. The latter, while yet young, died exhausted by every passion of debauchery and wit. There was nothing around his death-bed but faded roses, old billet-doux, echoless elegies, misery, desertion, destitution. A decayed actress kept watch by his pillow, stuffed with thorns; even the fire scarce flickered on the hearth. O misery and desolation! How true is the word of the Psalmist: "Woe unto them that laugh!" Nevertheless a man—it was Barthe—made his appearance in this solitude and silence; he had a huge roll of paper under his arm. The dying man said: "Ah, it is you! Welcome! You of all the friends I had, are the only one who has come to bid me farewell—and yet my chamber is not far from Cafe Procope!"

Barthe unrolled his manuscript and said: "Let me read you, friend Dorat, my new comedy in verse; it is entitled 'The Egotist, or the Selfish Fellow.' I am persuaded that you will be pleased with it." The invalid moaned from his bed: "But, my dear friend, don't you see I am dying? For Heaven's sake, have compassion on me!" The other man replied, "Get out! you are not half dead! Besides, my comedy is not long; in three hours I'll run through the whole of it." He smoothed his manuscript, and without pity read till he reached the end. After he had ceased to read, he waited, full sure that his work would be successful, for the invalid's compliments. Dorat said to him with his dying voice: "Add, I pray you, a scene to your Egotist; depict him coming to read a comedy to his dying friend, and going away after having drunk the last glass of the dying man's infusion." So saying, he turned his face to the wall, and gave up his petty frivolous soul, and his worthless mind. "O the egotist, and envious wretch?" exclaimed Barthe, as he quitted the dark chamber and went to carry his comedy to the play actors.

Here was death as the immediate penalty of a mis-spent life, and a mocking fiend, in the shape of a selfish and cruel wretch, who had been a boon companion in the days of rioting and sinful madness, to harass and torment the last hours of existence. And oh, into what blindness of darkness must the unhappy soul have passed, as it descended into the valley of the shadow of death. The poetry and wit, which had made him the centre of a circle of admirers, while health and fortune smiled upon him, had no consolations for him, in the awful hour when heart and flesh failed; and there was no resource left, no friend at hand, no sympathizing, precious Saviour, no cheering promise, no peaceful trust, no deathless hope to dispel the gloom of the death hour. Even the death of the infidel Mirabeau, was better than such an awful exit, though the moment after death was doubtless alike to both. "Crown me with flowers, fill the air with music, that I may taste earth's pleasures to the end, for death is an eternal sleep," was the brilliant Frenchman's dying command, and thus he entered the eternal world. But here were only the withered emblems of a squandered life, and the heartless words of a false friend, to make the misery of poverty and pain more poignant. Could there be two scenes more suggestive of the difference between the life and faith of the Christian, and the life and unbelief of the infidel? One life was for the glory of God and the good of man, and death was a portal to glory; the other was in denial and defiance of God, and death was the final plunge into the depth of doom.

Faith gave a serenity which filled life's closing moments with "happy thoughts," to one; unbelief had encouraged mad and destroying sin, which made the last hour a cup of bitterness, and a forest of misery, to the other.

There is reason to fear that few earthly princes will wear the heavenly crown, for not many wise, nor mighty, nor noble, are called of God. But in the day when earthly honors are forgotten, when the titles of this world are gone, when the poetry of earth gives place to the song of the redeemed, then will the power of that faith, which cheered the royal death-bed, be seen in its eternally beneficent effects; and the horrors of the unbelieving poet's will appear only as an awful prelude to an everlasting night of horrors. Who would not rather be an inheritor with those who through faith and patience obtain the promises, rather than of the number of those who despise, and wonder, and perish?

"O POSTERITY, POSTERITY, BEWARE OF YEAR 1866"

"THIS IS PROPHECICAL"

Bro. Litch:—The following is copied into the Montreal Evening Telegraph, from the Hartford (Ct.) Times. It is no fable. I have seen the box, and read the prophetic writing. The writer signs his name Ezekiel Wyllys. He was one of the old Connecticut families who owned the "Charter Oak." I gave a full account of it in the first volume of the "Voice of the Prophets." What does it mean? Is this one of the straws showing which way the wind blew 100 years ago? And what about 1866-68? Is he coming?

D. T. T.

A REMARKABLE PROPHECY.

"Some years since a discovery was made in this city which, though at the time regarded as only curious, seems now in the light of the present to be remarkable. A few days ago, an aged lady, a representative of a family of great repute in our colonial days and in the early history of our state, died in this city. Among the estate which descended to her next of kin was an old mansion situated on Main street. Her heir, who is a gentleman now residing here, in looking over the various things which had been accumulating for more than a century and stored away in the garret, found beneath a pile of rubbish a curiously carved, inlaid old box. The box is in itself a great curiosity; the carving upon it is very beautiful, and the whole finish of it is exquisite. The box was a good deal out of repair, and in looking it over to see what was necessary to be done to renovate it, upon one of the interior divisions of the box were found written on wood these inscriptions of a prophecy. The first inscription is this rude rhyme:—

"On July 14th, 1866,
America's fate is fixed."
Beneath it, in Latin, these words:
"O posteritas, posteritas, caveat vos
In anno 1866!"

And signed
"Prophecies es"

Preceding these inscriptions is the date July 14, 1766, and signed by the name of a gentleman who at that time was a distinguished inhabitant of Hartford.

It will be observed that the date of this prophecy is ten years before the Declaration of Independence, and at a time when the attachment of the colonies to Great Britain was at its height. That these inscriptions were made at that time they bear date there can be no doubt, for the signature above re-

ferred to is one which once seen cannot be mistaken, and occurs on many public documents in our archives."

The Advent Herald.

TUESDAY, DECEMBER 20, 1864.

JOSIAH LITCH, EDITOR.

THE KINGDOM OF HEAVEN.

No phrase of Scripture is more perversely explained than the one at the head of this article. From pulpit and press we hear it said, "This phrase has various significations." 1. It is said it signifies the grace of God in the heart of Christians. Luke 17: 21, "Behold the kingdom of God is within you." 2. It signifies the Christian Church. Matt. 13: 33. "The kingdom of heaven is like leaven which a woman took and hid in three measures of meal, until all was leavened." 3. It signifies the Gospel dispensation. "Among them that are born of women, there hath not arisen a greater than John the Baptist. Notwithstanding he that is least in the kingdom of God is greater than he." Matt. 11: 11. 4. It is said it is the kingdom of glory in heaven. "Blessed are the poor in spirit for theirs is the kingdom of heaven." Matt. 5: 3. On these texts of Scripture all these views are predicated. But we will inquire what is the origin of the phrase; for unquestionably it has a Divine and Scriptural origin. This is manifest from the manner in which John the Baptist and Christ make use of it. They both speak of it as something promised and expected. "The kingdom of God," and "kingdom of heaven" are used in the Gospel as synonymous phrases. What Matthew calls "the kingdom of Heaven," Mark, Luke and John call "the kingdom of God." "The kingdom of Heaven is at hand," said the Baptist. Why speak of it thus familiarly if it was not expected by the people?

And who can fail to recognize the promise of God made to the fathers. When the Psalmist celebrated the Messiah, in the 45th Psalm, he said, "I speak of the things I have made touching the king." He added, as Paul says, an address to the Son of God: "Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom." And to this end is that wonderful prediction concerning the Messiah's reign, in Isa. 9: 6, 7. "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace. Of the increase of his government and peace there shall be no end, on the throne of David and his kingdom." &c. Beside these, the prophet Jeremiah spoke of a righteous branch to be raised to David, who shall reign and prosper. "This is the name whereby he shall be called: The Lord, our Righteousness." Jer. 33: 6.

But we will listen to Daniel. "In the days of these kings the God of heaven shall set up a kingdom which shall never be destroyed." If "the God of heaven" is to set up this kingdom, it is appropriately called "the kingdom of God" or "kingdom of heaven." All the passages above quoted place the Messiah on the throne as the exalted and glorious king. No pious and Bible-loving Jew ever had a doubt but what the Messiah, when he should come, would be a visible and personal king. If he believed at all the world of God concerning the Messiah, he must look for such a king. And looking for him, his ideas must take their form from the language used to foretell his coming and reign. How could a Jewish reader come to any other conclusion than that expressed by the Pharisees, "He is the son of David." The predictions are such as these: "Of the fruit of thy body will I set upon thy throne." Ps. 110: 1. "Upon the throne of David and his kingdom, to order it and establish it," &c. Isa. 9: 7. "I will raise unto David a righteous branch; and a king shall reign and prosper." Jer. 33: 6. These are a few of the many passages from the prophets which make him a king of David's royal line. The reasoning of that people was thus: "Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" John 7: 42. The Scribes and Elders of the people, when called together by Herod, and he demanded of them where Christ should be born, all answered, "In Bethlehem, of Judea." And thus it came to pass. "Now when Jesus was born in Bethlehem of Judea." How literal, how exact. And then it is evident that the evangelists believed in the literality of the predictions, for Matthew commences his Gospel narrative by saying, "The book of the generation of Jesus Christ, the son of David, the son of Abraham." Luke recorded Peter as teaching the same thing. "Being a prophet and knowing that God had sworn with an oath to him, (David,) that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne." &c. And Paul, Rom. 1: 3, wrote the same sentiment: "Who was made of the seed of David, according to the flesh."

But a possession of David's throne by the Messiah, is as clearly expressed in the word of prophecy as his royal descent. "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever," said Gabriel to the Virgin Mary. No one doubts that his name was called Jesus, as predicted or directed, according to the flesh.

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Why not the other part of the text be as literal? It must be.

We propose to review this entire subject of the kingdom of God in its various aspects.

THE SPIRIT OF REVIVALS.

That the leisure of winter hours as well as the bracing and energizing air of winter is favorable to religious interests cannot be doubted by those who have turned their thoughts in this direction. Now then is the time for each church to turn attention to this matter, and while the season is passing, lay hold on God, and cultivate the spirit of revivals.

1. Because sinners are perishing and hastening to the judgment in their sins. They

must be awakened and converted or soon perish. Christ has thrown the responsibility of using means on his people and ministers. And if the alarm is not given in faithfulness, that responsibility will follow us to the judgment. United, earnest, importunate prayer should be made by the church day and night for the awakening spirit to do his office on the hearts of sinners.

2. Because the church needs such results to bring her up to her holy standard, and to fill her depleted ranks. A church without revivals must expire sooner or later.

3. God is glorified by them and his name is honored in the world by such a work. He is honored by the praise he receives from converts and their friends. "Whoso evereth praise glorifieth me," he says. "Herein is my Father glorified that ye bear much fruit."

4. It will be the means of eternal happiness to the saved. Let us all be at it, then, and always at it. Don't let this winter pass without seeing souls saved. Many if not converted this winter will never be converted. Before a more convenient season they will be gone.

THE NEW VOLUME.

With one more number the Advent Herald will have completed its 25th volume, and have been issued 1230 times. Its course has been steady and its testimony true to the great subject for the advocacy of which it was commenced. Its tone has ever been sound and evangelical on all the great fundamentals of Christianity, turning aside after no side issues. January 1865 will introduce a new volume, which we trust will be inferior to none which has preceded it, in the richness and importance of its teachings. So far as the Standing Committee and editor are concerned they are determined that nothing shall be wanting to make it one of the best religious and family papers of the age. And judging from present appearances, the same determination exists on the part of the friends of the paper at large, by their ready response to our call for both material and intellectual contributions.

But there is yet another thing wanting, and that is a large increase of subscribers. The amount of good we can accomplish by the paper will very much depend on the number of readers we can reach. Shall it not be swelled a thousand the next three months? Who will engage in the work at once? Now is the time to do it, so as to begin with the new year. Will not all our preachers who are interested in its success, take hold of it immediately?

The character of the paper will remain the same as in times past, thorough evangelical. The doctrine of the personal advent and reign of Christ on earth, will be a leading doctrinal feature.

The development of prophetic events and signs of the times will be carefully noted.

And new light which may arise on the prophetic periods will be given, and what we may regard as erroneous, if likely to lead astray, we shall point out.

The columns will be open for a free interchange of views on questions relating to the coming kingdom, when conducted in the spirit of brotherly kindness.

Expositions and illustrations of obscure texts will be given from time to time, with carefully selected matter from contemporaries, and general literature, which we intend shall be the choicest to be found.

The record of current events will be briefly noted so as to keep our readers posted in whatever concerns the times in which we live. These, with the rich experiences of our correspondents and others, will amply repay the two dollars we ask for the paper.

THE VISITOR.

Don't forget the Youth's Visitor. We have now closed the volume for 1864, and are waiting to hear from our friends how many they want for next year. It is highly important that this should be done at once so that we may know how many to print, or at least form an estimate approaching correctness. And also that we may have the first number out before New Year.

The friends of the paper should also remember that we need their pen and scissors to provide material for its columns. Articles should be short and pithy for so small a paper and for the minds of the little ones. The Editor, Elder J. M. Orrock, will do all he can, but at his distance from the office, Waterloo, C. E., it will necessarily require

torial ability, and supported by an able corps of contributors. Monthly, pp. 48. Price \$2. The 9th vol. commences in Jan.

We copy the following from its pages, for the benefit of those who are subject to poisoning:

RHUS TOXICODENDRON.

"Rhus Toxicodendron, and its species, are found in all sections of our country; and poisoning from it is of frequent occurrence, both internally and externally. Its effects are often of an alarming and serious nature, which demand immediate medical attention, as many physicians can testify, who have had cases which would have proved fatal, if medical assistance could not have been had. It is not necessary for me to enter into the pathological condition of the system under its influence. Suffice it to say, that it produces a highly inflammatory action of the cutaneous and mucous membranes. The Rhus Venata is the most poisonous of all the species. All I intend, in this article, is to call the attention of our readers to a remedy, which I consider almost a specific in the cure of the poisonous effects of the rhus."

When called to a case, take ammoniac hydrochloric, or sal ammoniac, two ounces; aqua pura, two pints. Mix. Sponge the parts often. If there be no internal poisoning of the mucous membrane, your patient will be well in twenty-four hours. But if there be internal inflammation it will require cooling purgatives, mucilaginous drinks and the ammoniac hydrochloric in five grain doses, well mixed in some mucilage, every three hours. This will effect a cure in forty-eight hours.

Friedrich Paine, if you think this will be of any benefit to the profession, as well as a speedy remedy to those who are suffering from the poisonous effects of the rhus, please give it an insertion in your Journal."

T. H. CALLAHAN, M. D.

News of the Week.

WAR NEWS.

News from Sherman, states that he had captured Savannah with 11,000 prisoners after eight hours fighting. It is also reported that our forces have captured Kinston, N. C., and are still moving on.

Hood has been defeated and driven back from Nashville, after two days' dreadful fighting with Gen. Thomas. It is also reported, that his army was likely to be crushed, while he is trying to get off.

The Canadian Court at Montreal, has discharged the St. Albans raiders, and their stolen money has been given up to them. This has produced an intense excitement, both sides of the line. Gen. Dix, commanding the northern department, has issued an order, instructing his men to shoot down all raiders from Canada on the spot, and if they flee to Canada to follow them, and arrest them there. What will be the result of such measures is uncertain. It would take but little at this time to create a war with England.

Later news says that Fort McAlister had been captured by Sherman, and Savannah was besieged, and had been summoned to surrender.

GREAT BRITAIN AND THE UNITED STATES.

Very much is said, in connection with our war debt, of the National debt of Great Britain, and fears are felt if not expressed that a large national indebtedness here will operate as it has there. The millions of papers that swarm in England, and the increasing necessity for rapid emigration afford unpleasant comments on the great fact that a burden of debt lies upon British industry, the interest of which amounts to four dollars per annum for every human being resident in the kingdom. But if we look for a moment at some of the differences of condition under which the two governments exist, we shall find that in no one thing has Great Britain the advantage of ours. She has to draw all the money for her expenses, and the interest of her debt from a direct tax on the property and business of the country, so that nothing escapes taxation to the fullest extent, except real estate; and her only relief lies in the extension of her manufacturing and commercial interests, in the last of which her India trade has served mainly to keep her head above water. Great Britain has grown rich in spite of her great national debt, and possesses ability, if the will were not wanting, to pay off the principle of her debt within the next fifty years. By abolishing her sinecure offices, and pensions paid for no proper service to the State; and by extending the tax to real estate, which now furnishes only about one-twentieth of the national income, she could reduce her debt annually, and not oppress the people of the country. All this can be done by a kingdom whose whole area equals only 118,000 square miles, population thirty millions, and whose coal and iron will be entirely exhausted in about one thousand years.

Now when we turn our eyes to the United States, how different the aspect? We have a half continent of land yet to be settled, and mines of incalculable value yet to be opened; we have the granary of the world in the heart of our country, with the second largest river of the world running through its centre; oil regions of unsurpassed richness just coming into notice, and cotton lands that no district of the world fairly rivals—all which give us a power over other lands that no country ever possessed. We need but a few acres of sugar and coffee lands to give us the whole catalogue of advantages the world affords, and those the next generation of Yankee sovereigns will obtain by honest purchase, and with the consent of the people living there. We are a growing people; our mother land is a *growing nation*; we are moving up the scale, she stands on the top round, and when she moves at all it must be downward. We can not only live on our own account, but, if necessary require, can support her too. In proof of this assertion, let us enumerate a few facts respecting America.

Our country is nearly as large as all Europe. It is sixty times that of England,

proper; twenty-five times that of England, Ireland and Scotland; eight times that of France; fifteen times that of Prussia, and twenty times that of Germany.

Should this country ever reach the dense population of England, the United States will have twelve hundred millions of Americans under its banner; but should it only reach that of Massachusetts in 1860, it will have five hundred millions.

We have now more miles of railroad, and more miles of telegraph than all the world besides. We have an inland navigation of 122,000 miles. We have more timber and a greater variety than all Europe; more hydraulic power; more raw material for manufactures.

One half of the gold and silver product of the world is taken from the mines of the United States. This has been the case for the past fifteen years. The Secretary of the Interior estimates the future annual product of the mines at one hundred millions; and when the Pacific Railroad is opened, the annual product will be five hundred and fifty millions.

The whole world falls behind us in mineral deposits of iron, coal, copper, lead, quicksilver, &c. The writers produce tables to show that the wealth of the nation doubles every twenty years. A general famine is now impossible: for America, if necessary, can feed Europe for centuries to come.

In iron, coal, and copper, and extent of gold fields and perhaps of silver, no land bears to compete with ours. Missouri alone has iron enough to last the world thousands of years, and coal enough to smelt and work it. Ohio has iron enough to last the world, at its present rate of consumption 3,700 years. The anthracite coal fields of Penn. would supply the whole world with fuel for ages, and the Illinois coal field covers 44,000 square miles rich in bituminous coal. Others are equally rich.

The new developments of oil in various parts of the country, indicate that we shall have enough of the oleaginous product to light all creation and lubricate its machinery.

LINDSLEY'S PHONETIC SHORT-HAND.

We have received from Mr. Lindsley some specimen sheets of his new system of Phonetic writing, which he claims to be a great advance in simplicity and ease of acquisition over Pitman's system; and so far as we are able to judge, we are inclined to yield the claim. But we will permit Mr. Lindsley to tell his own story:

A NEW SYSTEM OF PHONETIC SHORT-HAND.

"The author of this system was a writer and teacher of Mr. Pitman's Phonography for several years. Learning from long experience that it was impossible to give his pupils any skill in that art without years of practice, he commenced about seven years ago to simplify it. He has succeeded beyond his most sanguine expectations. He has succeeded in forming a system on an entirely new basis, as much more scientific, simple and practicable, than Mr. Pitman's, as his is more scientific, simple and practicable, than the arbitrary stenographies of former ages. It differs from Mr. Pitman's system in the following respects:

1. *It is more easily read.* Each sound is clearly and fairly written in the common style, without word-signs or contractions; while the easy reporting style is equally definite and certain, containing no equivocal forms.

2. *It is more rapidly written than his.* The simplest style can be written nearly twice as rapidly as Mr. Pitman's simplest style, and the reporting style 25 to 30 per cent. faster than his reporting style.

3. *It is more easily reduced to practice.* The simplest style can be mastered in a small fraction of the time required to master the corresponding style of the old Phonography, while the labor of learning the reporting style is reduced more than one-half.

There are other points of difference, almost equally important.

Thus, American citizens, we are permitted, through the good providence of God, to offer you a style of writing, by which in its simplest form you can save two-thirds of the time, and eight-ninths of the labor of writing; a style perfectly legible, and as fully written as the common writing; and above all, a style which you will not attempt to learn in vain.

The art of short-hand is now, for the first time in the history of the world, adapted to general use, and within the reach of all. Every child in the land can now readily master it. Its use need not be confined to reporters, nor yet to professional and literary men, but must become general."

Mr. Lindsley proposes to open a class of instruction at Eaton's Commercial College in this city commencing this evening at 7 o'clock.

TERMS. Ten lessons for \$5.00.

ANOTHER LETTER TO THE SOLDIERS.

NORTHAMPTON, MASS.

My Dear Soldier Friend—This precious little book comes to you from Mrs. Hannah Kellogg, of North Hadley, Mass. A few days ago she was weeping and praying for the soldiers; now she has passed to her home in heaven. She died at the advanced age of eighty-nine years and five months! She was a model Christian character; so patient in her sufferings, so disinterested in her benevolence, and so submissive to the dealings of God with her, that, to the friends who visited her, her room even seemed sacred. That hallowed spot has witnessed her tears and wrestlings with her Saviour for you. She was a true patriot, and emphatically the soldier's friend.

When relatives were gathered at her residence on Thanksgiving Day, she wanted them practically to show their gratitude by contributing to the soldiers. The sum of one dollar and fifty cents was raised, which she sent to me a few days before she died. With it I have purchased thirty copies of the Soldier's Edition of the New Testament. It was her last bequest to you, watered with her tears and prayers. Take it, soldier on the battle-field, or may be, sick

and wounded one in the hospital; wherever this may find you, will you not prize the gift? I am sure, whoever may be so fortunate as to receive one of these precious remembrances will be comforted; yea, they will be blest.

Let it stimulate you to seek the religion she sought, and to that trust, as she trusted, in the same Redeemer; for the pardon of your sins. As you look upon the sacred offering so richly freighted with her tears and prayers it will nerve you for the conflict, or it will comfort you when sickness and suffering may be yours.

Soldier, be of good cheer—thou art remembered, though far away from father, mother, brothers, sisters—thy bleeding country will engrave on her memory those who, under God, shall finally save her from the cruel hand of the traitor. Not one of her brave, loyal sons will be forgotten. Press on, then, tired and worn soldier, with renewed energy and courage, and may the blessing of God go with this little book, shield you in the hour of danger, and guide you even unto death.

May I not hope to hear that some one has been comforted and encouraged to seek the consolations of religion through the reading of this letter and little book.

To the pastor or superintendent, who enlists his people in this blessed work, and forwards their contribution, we will, if he requests it, send a copy of the Revised New Testament.

Contributions to aid in the work of distribution should be sent immediately to W. H. WYCKOFF, Cor. Sec., of the American Bible Union, 350 Broome Street, New York.

Correspondence.

FROM SISTER DESIRE STONE.

Dear Bro. Litch—I still continue to be more and more interested in the perusal of the *Herald*, and often wish God would enable me to add something to the paper that would benefit others as theirs do me. I thought I would write a few paragraphs; perhaps my few Advent acquaintances may like to hear that I am as ever, still alive to the all important subject of the speedy coming of the blessed Lord and Saviour. Not only do I acknowledge his grace with gratitude for keeping my heart firm in the belief that he is even at the door, but that he has so restored my health, that reading, talking, or thinking, tires me not. We find in Isaiah 40: 31, a promise to them who wait on the Lord. On my person it is in part fulfilled; and as it is our business and duty to acknowledge the Lord in all his works and ways, I see not why I should not keep this command. Whereas during more than twenty years, from less than forty years of age to past sixty, I could never walk a half mile without tiring my whole system exceedingly, and my head felt as though it needed to be held on to keep it from flying off; now nothing ever so sudden strikes me. Had not God fixed my faith in him as firm as his throne, I know not how I could have lived through so much mental suffering, as well as physical. I am now able to walk miles without tiring, my strength constantly increasing. I have, I believe, felt some as Abraham did, who against hope believed in hope. I was too sickly to live, only as I knew God; would not suffer death to have dominion over me, that I should be restored to health, and see his face with joy; and I have every reason to believe he will come before another year commences. We need great patience. "Hope deferred maketh the heart sick." Our prospect is so eventful and glorious, we can't get discouraged. I greatly rejoice to learn that so many are strong and persevering. When our Saviour comes, we shall for joy forget all our sorrows.

I want to say to mothers, reflect upon the great responsibility that rests on you toward the objects of your kindest affections. I have greatly wondered at the indifference often manifest in training up these young and tender minds for future usefulness. They seem very desirous to see them first in society; no pains is spared in educating and clothing them according to taste, neglecting to teach them that life is the time to secure the great reward by obeying God's commands, and that a long, long eternity is just ahead; the present time, the present moment, is all they can depend upon for preparation for eternal life, or eternal death. "Just as the twig is bent, the tree is inclined." Let the child be taught by precept and example, that their mother is more deeply interested in their future welfare than their present; pray daily with them and for them; read the Bible to them, explain its simple meaning to their understanding, tell them for what reason God gave so lovely and so glorious a being as his well-beloved Son to suffer so much, and why Jesus gave himself to die, and why he rose again, and what the effect of his death and resurrection will be upon their future, should they embrace him. Many young people, have been changed by such a kind of education. Let the mothers commence this work perseveringly; they will soon reap the fruit of their labor: their house become a Bethel at the time of their morning and evening oblation. What we have learned from experience, we understand. The influence mothers exert over their young children is unbounded. Hence the necessity of seeking wisdom from above to direct right. How grateful should those children be, that have been honored of God with a praying, devout mother. Should they be left orphaning, the example and precepts are ever abiding. Such graces death cannot erase.

The mind recalls the look, the prayer, Of her whose beam pregnant with hope and fear, Looks forward, back, far off, and near, Hope swelling love beaming cause trickling tears.

I would say a few words to children. God will honor the child that has shown due honor to his parents, in the new earth; but dishonor and eternal disgrace must fall upon abusers of parents according to God's word. O that I could persuade them to reverence their aged parents in these days, as dear as those lived half a century ago, when parents needed not to children bow. Such vice God

hates in his dear old ire. His flesh, consume and burn with fire. Who will not turn from sins so base, let him punish with a dread disgrace.

Belvidere, Dec. 5, 1864.

FROM M. D. WELLCOME.

Dear Brethren and Sisters—I am striving to gain that happy land, where, free from the cares, sorrows, pains and bereavements of this earthly state, we shall enjoy each other's society forever. There is my glorious inheritance, my ever-enduring treasure.

The "high afflictions" I am called to endure while on my journey thither, do but add to the "eternal weight of glory" there. How rich the portion of those toil-worn pilgrims, whose whole life has been one of sorrow!

Yet how few place a sufficient estimate upon the glory, enabling them to "rejoice and be exceeding glad," in all their tribulation, knowing every affliction adds to its weight. Perhaps it may be a lack of faith in the Divine assurance, that leads so many to prefer exemption from sorrow. How few are prepared to accept the condition of the great "reward," by having all manner of evil spoken against them falsely, for the sake of Jesus. We are all too loth to possess great glory, to lay up much treasure in heaven, on the terms of the Gospel.

Many toil, and waste their strength and life, enduring great hardships and privations for uncertain wealth; whereas, were the same energy, devotion and sacrifice, made for the attainment of the true riches, great, and ever-enduring treasure would be secured.

O, how little of earnestness and self-denial in this direction! How foolish is man! A brief existence here; so brief it is compared to the flower so quickly fading—to the vapor that appeareth for a little time, and then vanisheth away, and the swift motion of the weaver's shuttle. Yet all of man's energies are enlisted to lay up treasure on earth; to write their names in the sand. For the future existence, the unending age; they give but a mere passing thought. The Psalmist in speaking of such, says: "Their inward thought is, that their houses shall continue forever, and their dwelling-places to all generations; they call their lands after their own names." If they may but be clad with purple and fine linen, and have the costly mansion in which to dwell, and the perishable gold laid up in store, they care nothing about the heavenly mansion, the city of gold with its resplendent jewels, the robe of righteousness, and those ornaments which in the sight of God, are of great price. Like sheep they are laid in the grave: their beauty consumes, their glory perishes, and their wealth can be of no farther service. Naked and poor, covered with shame, they must stand before the judgment seat of Christ. Far more to be preferred, the beggar Lazarus, who, covered with sores, sits at the gate of Dives, and implores a crumb from his table.

I confess myself to be ambitious. Nothing less than a kingly seat, and royal crown of unfading glory, will satisfy my nature. I aspire even to a joint heirship with the King of kings, to a universal dominion, and to be enthroned in a city of gold, and pearls, and with all manner of precious stones. I even aspire after the very image of God—to have a body made like that shown to John on the lone isle of the Egean Sea.

Such are the high aspirations of my ambitious heart, and I hope through the power of Divine grace to realize them to the fullest extent. Possessing the earnest daily in my heart, I anticipate with desire the day when Christ shall come to reward his saints.

FROM ELDER C. CUNNINGHAM.

We are hoping to see a glorious revival while Bro. Burnham is with us. Shall we not be remembered in your prayers to this end?

It seems to me, that the signs of the times are ominous indeed. The condition of the Papacy is to my mind startlingly significant. It is possible that the noted epoch for the introduction of the millennium, 1866, may prove to be not far from correct. As the civil power of the Pope is to exist till Christ comes, and his last extremity is now reached, we cannot be far remote from the Advent of our blessed Lord. To sleep now is dangerous beyond expression. Now is the time for earnest labor and enlarged liberality. Woe to those who idle away their time, or hoard up the Lord's money, for soon their account for both will have to be rendered.

As the old year is ebbing away, and the new approaches, I feel like giving myself anew to the work of God.

The *Herald* seems to increase in interest. I love it, its editor, and its enunciations. May God bless you, my dear brother. Amen.

As ever, your affectionate brother in Christ.

C. CUNNINGHAM.

SISTER A. E. SMITH writes from New York city: "Dear Bro. Litch. Our little children have brought in their spending money, and we send it for the *Visitor*. Some of these little ones have neither father nor mother. But what pennies they have, comes to you for the *Visitor*. We send you \$2.50. Will you please send us as many as you can for the money. As soon as we can, we will send for more; we ought to have 70 or 80 copies; but we must creep before we can run. We want them for a New Year's present.

Our school is doing nicely. I have started two schools since I saw you at Providence, and expect to have another the first of January. I often wish I could get hold of some Advent reading matter for my schools. I intend to start an independent Mission House the first of the year, and want an Advent library. Will those who have books laid aside, send them to me? I could keep them circulating, and do these poor, hungry souls good; while now the books are laying idle doing no one any good. Yours looking for Jesus."

BOOK ADVERTISEMENT.

We call attention to the Book Advertisement of Gould and Lincoln, in another column. We will attend to any orders sent to us.

Obituary.

SERGT. W. W. HEAGY.

Died, Nov. 26th, of dysentery, at the Point of Rocks Hospital, near City Point, Va., Sergt. W. W. Heagy, of New Kingston, Pa., aged 21 years, 8 months and 1 day.

O tyrant Death! hope's destroyer!

Thy shafts we cannot stay;

Thou hast the loved, the son, the brother,

From hearts that loved, away.

Thou art victor, in this thy hour,

Thou holdst the loved to-day;

But there is One, whose mighty power

Can raise the slumbering clay.

He'll burst the bars, and open the tomb,

His might and power I know;

He'll cast thee down to death and gloom,

And everlasting woe.

Thy victim now He'll bid arise,

A brother dear to me,

He'll quickly come, mid opening skies,

And ransom him from thee.

Roll on, Old Time, fly quickly by,

And haste the welcome hour;

When loved shall meet, and death shall die,

By Christ's almighty power.

Sleep, brother, sleep, in thy low bed;

The trumpet soon shall sound;

The living changed, 'till wake the dead,

Though sleeping under ground.

Then, Willie dear, we'll meet again,

Where cannons cease to roar;

Thy friends shall meet and loved ones greet,

And death shall hurt no more.

Dear Brother Litch—It is my painful duty to inform you of the death of my dear brother William. Last August, he felt it his duty to respond, for the second time, to his country's call for troops. He joined the 20th Regiment, P. V., and was appointed

Ordery Sergeant of Company I. He was faithful in the discharge of his duties, loved by officers and men, and was about to be promoted, when disease (dysentery) got hold of him, and in twelve short days he was numbered with the dead. It was my privilege to be with him during the last three days of his illness. I found him fully prepared for the change for which he longed.

His sufferings were great, yet he bore them with Christian fortitude. He expressed a desire to see his friends, but was willing to wait the resurrection morn, if such be God's will. On Thursday evening, the 24th inst., after changing tents and beds greatly to his comfort, we sang a number of hymns, made remarks and prayed, after which he said, "Tis like heaven here," and "Tis so good to be with those who are good."

When asked if he had any special message for his friends, he said, "Tell them all to be good and meet me in heaven."

Saturday night, at half-past ten, P. M., I found his end was near. He was restless and suffered intensely. I asked him if I should pray with him again. He requested me to do so briefly, as his pain was great. I prayed that God would give him grace for the present crisis; that he would give him perfect peace; patience in suffering; relief from bodily pain; restoration to health in due time if his will, if not, to receive his spirit. I rose from prayer. He remained perfectly quiet. I then sang, "Alas, and did my Saviour bleed," and "Jesus refuge of my soul." After which I asked him if Jesus was still his refuge? "O yes," was his prompt reply and last words uttered. I then sang,

"Come sing to me of heaven,
When I am called to die,
Sing songs of holy ecstasy,
To wait my soul on high."

and in less than half an hour, "he fell asleep."

A Christian brother remarked, and I could not help feeling, that "Angels were hovering round."

I placed his corpse in a deodorizing coffin and started for home via Fort Monroe, Baltimore and Harrisburg. On Wednesday the 30th inst, his remains were taken into the Church he loved when living, which was crowded to its utmost, when our dear Bro. Colder, of Harrisburg gave a most truthful and comforting discourse on the resurrection. Text, John 11: 23: "Thy brother shall live again."

We then laid him in the cold and silent tomb, to wait the trumpet's sound, and resurrection morn, when we know that our brother shall live again.

Your brother in sorrow, J. A. Heagy.

New Kingston, Pa., Dec. 2, 1864.

SOMETHING INTERESTING!

"The Progressive Age"—the smart little spiritual paper published at Kalamazoo, Michigan—contains the following, which we copy, in order to give it the benefit of our circulation, and also to append a few remarks suggested by the reading of the article:—

WORLDS' CONVENTION—A CHALLENGE. Jesus said, "He that believeth on me, the works that I do shall he do also." From the time that Spiritualism began to attract attention until the present, the clergy have busied themselves in crying "Infidelity" after those who dare say that they had evidence of the inter-communication of this and the angel world. Now we claim that Spiritualists are the true believers—that by the aid of spirit influence, we can accomplish what Jesus said should attend the true believer. We also claim that the churches cannot produce one of the evidences that they are believers.

This we know is a serious charge, but we are willing to test the matter. God knows we do not wish to accuse our accusers—we would not misrepresent them or state anything which is not true; we therefore propose that a world's Convention be called, in which all sects, as well as Spiritualists, shall be represented; the rostrum shall be occupied in turn by each one of the sects of Christendom, and if those sects or any one of them will do the work of a true believer according to the words of Jesus, above quoted, we will acknowledge them to be believers; but if they fail, they shall retire from the stand. Then we propose to appoint a committee of Spiritualists who shall occupy the rostrum, and if they do not in one hour, speak in languages they never heard, heal the sick and the lame, if they do not restore sight to the blind, and hearing to the deaf, and give other evidences of being under the control of a power outside of themselves; we propose to acknowledge that Spiritualists

are unbelievers. But if Spiritualists prove themselves to be the true believers by the inspired tale above quoted, we shall ask the churches and clergy to acknowledge it or confess themselves infidels.

This is a fair offer, will the churches accept it? If not, will they cease their cry of Infidelity until they give us evidence that God is among them?

Religious journals everywhere please copy.

THE INVESTIGATOR is not exactly a "religious journal," but being interested in the above challenge, it publishes the same for the benefit of its readers who, being inquiring men and women, will be interested in seeing it, and learning its effects. The challenge, which seems to be all fair enough, is given for the purpose of proving Spiritualism by a Gospel test—or, in other words, of showing that the Spiritualists "can accomplish what Jesus said should attend the true believer." Now it so happens that just such a proposition as this we ourselves made to the Spiritualists some years ago. We were told that the mediums were able to perform the wonderful works attributed to Jesus, and as we doubted it, we respectfully desired the proof, which, we are sorry to say, we were not permitted to behold, for some reason or other. If we remember rightly, Jesus said that the "true believer" could not only perform as great but even greater works than he (Jesus) did, and this we presume is what "The Progressive Age" means when it claims a similar power for Spiritualists. Supposing, then, that this is its meaning, we would ask its Editor, the Rev. Moses Hull, if he or any other medium out West can feed a multitude of five thousand (besides women and children) on five small loaves and two fishes, and have twelve baskets of fragments left? Or, can he calm down a tempest by a word; or walk on the water; or raise the dead; or die himself come to life again, and ascend in the air like a balloon? But if this is not what is meant, and the Editor intends simply to say that the Spiritualists can perform the works which Jesus said his disciples could when he sent them out to preach, then in that case we would ask our Rev. friend if he or any other Spiritualist in his locality can "cast out devils, speak with new tongues, take up serpents, and if they drink any deadly thing, it shall not hurt them?" These wonders are not performed in this region; and if they are in Kalamazoo, "The Age" will please inform us, that we may witness them if ever we should visit that place.

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C. Cunningham, 2 00; 1282; Geo. Phelps, 1 00; 1247; Robert Turner, 5 00; 1260; Thomas Harrop, 2 00; 1270; Geo. W. Shaffer, 2 00; 1282; Abel Houghton, 2 00; 1288; Benjamin Loder, 2 50; 1254; Mrs. Elizabeth Goll, 2 50; 1230; H. P. Buttrick, 1 00; 1250; Isaac Gibbs, 2 00; 1256; A. Collins, 2 00; 1248; T. Scott, 2 00; 1247; Anna E. Vanderzee, 1 00; 1256; A. C. Willey, 2 00; 1250; E. Elms, 2 35; 1282; E. P. Burdett, 3 84; 1274; Desire Stone, 1 00; 1256; Wm. O. Merriam, 2 00; 1282; Freeman Wheelton, 1 00; 1250; Abel Grow, 5 00; 1230; S. Norcross, 1 00; 1256; J. G. White, 50, 1243; Rev. Mr. Fellows, 50, 1243; Rev. Mr. Sterrett, 50, 1243; Mrs. H. Marshall, 2 00; 1282; Mary Green, 3 00; 1282; James Alexander, 2 00; 1282; Nathan Frith, 2 50; 1312; Eliza Hough, 3 50; 1282; S. D. Wheeler, 2 00; 1256; Mrs. Benj. Jackson, 2 35; 1290; Mrs. A. L. Shireman, 2 00; 1243; S. G. Hamlin, 2 00; 1282; Mrs. Eliza Wallace, 2 00; 1282; Mrs. Sarah W. Sage, 1 00; 1582; R. Bliss, 2 00; 1282; James Gorman, 2 00; 1282; Laban Crandal, 2 00; 1250; Mrs. Charlotte Hartman, 2 00; 1282.

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Of 25 Cents for Herald.

"And that you remember the words of the Lord Jesus Christ, how he said, it is more blessed to give than to receive."—Acts 20: 35.

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M. Bradley,	5 20
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Eliza A. Hough,	1 50
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"To do good and communicate forget not; with such sacrifices God is well pleased."—Heb. 13: 16.

B. D. Haskell,	\$5 00
Joseph Doekum,	3 00
S. S. Howden,	2 00

DONATIONS

For Freedmen's Mission.

"Give and it shall be given you, good measure, pressed down, shaken together, and running over, shall men give into your bosom."—Luke 6: 38.

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North Attleboro' Church,	\$17 17
Ennis Church,	2 00
Lucy G. Ford,	1 00
Church at Waterbury, Vt.,	35 70
at Newburyport,	3 00
Mrs. B. Hall,	2 00
Mary Ann D.,	2 00
A. Friend at Westboro',	25
Church " "	10 33
Col. at Washington Furnace, Pa.,	2 00
at Bush's Schoolhouse,	2 00
M. L. J.,	5 00
E. Matthews,	5 00
W. S. Howden,	10 00
C. Beckwith,	4 00
Lorenzo Bolles,	2 00
Mrs. E. B. Phelps,	3 00
John Johnson,	86
M. Cheeny,	75
Mrs. Isaac Bell,	2 00
S. S. Newton,	2 00
Willie Bosworth,	25
Albert Williams,	25
A. Soldier's wife,	1 00
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S. S. Newton,	1 00
Horace Newton,	40 00
Free Evangelical church at North Attleboro', Mass., for tracts for Mission,	5 00
E. Chey,	10 00
A. lover of truth and right,	1 00
Stephen Jackson,	2 00
D. L. Kimball,	3 00
Mrs. A. C. Abel,	2 00
Messiah's church at Coopers, Pa.,	7 20
Sister R. Bixby,	2 00
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S. S. Newton,	1 00
Horace Newton,	40 00
Free Evangelical church at North Attleboro', Mass., for tracts for Mission,	5 00
E. Chey,	10 00
A. lover of truth and right,	1 00
Stephen Jackson,	2 00
D. L. Kimball,	3 00
Mrs. A. C. Abel,	2 00
Messiah's church at Coopers, Pa.,	7 20
Sister R. Bixby,	2 00
D. Bosworth,	25 00
A. Mother in Israel,	2 00

North Attleboro' Church,	\$17 17
Ennis Church,	2 00
Lucy G. Ford,	1 00
Church at Waterbury, Vt.,	35 70
at Newburyport,	3 00
Mrs. B. Hall,	2 00
Mary Ann D.,	2 00
A. Friend at Westboro',	25
Church " "	10 33
Col. at Washington Furnace, Pa.,	2 00
at Bush's Schoolhouse,	2 00
M. L. J.,	5 00
E. Matthews,	5 00
W. S. Howden,	10 00
C. Beckwith,	4 00
Lorenzo Bolles,	2 00
Mrs. E. B. Phelps,	3 00
John Johnson,	86
M. Cheeny,	75
Mrs. Isaac Bell,	2 00
S. S. Newton,	2 00
Willie Bosworth,	25
Albert Williams,	25
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The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

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THOUGHTS ON THESSALONIANS.

PATIENT WAITING.

BY A PEDESTRIAN MISSIONARY.

"The Lord direct your hearts into the love of God, and into the patient waiting for Christ." 2 Thess. 3: 5. Such is the concluding reference to the all-important subject of the coming of the Lord, which Paul makes in his epistle to the much loved Thessalonian church. What an appropriate termination! It has been well said that one reason why so little is said in Scripture descriptive of the state of blessedness which will be the reward of the faithful people of God, may be, that it was fully made known, it would totally unfit us for the patient discharge of those duties which devolve upon us in this state of existence. Who could with patience go through the daily toil and drudgery which is the lot of man, if he could look upon the dazzling glories of the New Jerusalem, mark its streets of gold, its gates of pearls, its foundations of precious stones, its light the glory of God, and listen to the choral song of angels and ecstatic strains of the redeemed? Speaking with reference to the salvation of God, the Apostle Paul says: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." But O, could we only realize the ultimate result of that salvation, and the glory of the coming kingdom, how would the world, with all its unsatisfying and transitory enjoyments, dwindle in our apprehension.

It is evident from the whole tenor of the two epistles to the church of Thessalonica, that their minds had been much exercised upon this matter. Paul, addressing the church of Colosse, had said, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." Whatever impression this admonition had produced upon the minds of the Colossians, it is certain that it, or similar injunctions had exercised a powerful influence upon the Thessalonians. Their conversation was in heaven, from whence also they looked for the Saviour, the Lord Jesus Christ. They had turned from idols to serve the living and true God, and to wait for his Son from heaven. They came behind in no gift, waiting for the coming of our Lord Jesus Christ. Having become partakers of the grace of God that bringeth salvation, they were denying ungodliness and worldly lusts, and living soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour, Jesus Christ. And with this constant looking for the Lord, there was conjoined the cheering conviction that when he came, their present sufferings, of whatsoever kind they might be, would forever come to an end, and then would commence a period of everlasting and unmingled bliss. Joy would come along with Jesus, sorrow and sighing would flee away. Even then amidst all their tribulation, they felt assured that they were the sons of God, but it did not yet appear what they should be, only this they knew, that when he did appear, they would be like him, for they should see him as he is. Now they beheld as through a glass darkly, but then they would see him face to face; now they knew in part, but then should they know even as also they were known. Let the present moment be with them as dark as it might, that darkness would dispense when the Sun of Righteousness, mounting above the clouds of time, would shine upon a reconstituted world, and a thoroughly regenerated church. When Christ who was their life should appear, then should they also appear with him in glory. When the Chief Shepherd should appear, then they would receive a crown of glory that fadeth not away.

Such was unquestionably the mental attitude of the Thessalonian church. Their lot cast in troublous times, themselves the objects of persecution, and keeping in remem-

brance the words of the Lord Jesus, "In this world ye shall have tribulation," they eagerly laid hold of two parting promises, "I go to prepare a place for you. And if I go again and receive you unto myself, that where I am, there ye may be also." Was it then a matter of surprise, that putting an erroneous construction upon what Paul had said or written, they should have been led away by their own wishes and the wiles of designing men, and have embraced the idea that the day of Christ was then at hand? We at least, have no cause to regret their error, for in the epistle which it was the means of calling forth, we have (ch. 2) a beacon light by which we are enabled to see somewhat into the future, a landmark by which we can form some estimate as to our whereabouts on the track of time. How unwise if we fail to note that guide, and permit ourselves to drift onward, saying with the godless world, "Peace and safety" when that awful event which will decide the destiny of the entire human race, may be on the wing, and at such an hour as we think not, the Son of man may come.

If the mental attitude of the church of Thessalonica was the correct one, surely it is one which is incumbent upon us also; and that it was correct, is plainly endorsed by the whole tenor of Scripture. Paul administers no rebuke to the Thessalonians for the position they had assumed. He warns them of no error, save that of expecting the Lord in their day. But he does not say to them, "Cease to wait for Jesus, and let your thoughts be exercised with the certainty of death." Had he done so, his teaching would have run counter to the teaching of his Master. Following the example of the Master, who had said to his disciples, "Watch, for ye know not at what hour your Lord doth come," he returns once and again to the subject of the Advent, placing it before them in various lights, and showing them its unspeakable importance. He says not one word about death. He utters not a single syllable about the millennium. He refers everything in the future to the advent of Jesus. After referring to it no less than five times in his first epistle, he winds up the subject by saying, "And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." After referring to it twice in the second epistle, and correcting the mistake into which they had fallen regarding it, he concludes it by giving utterance to the warmly expressed wish, "The Lord direct your hearts into the love of God, and unto the patient waiting for Christ." Could anything more clearly prove the importance which the inspired Apostle attached to this great truth? Could anything more completely demonstrate the mistake of those who content themselves with preaching faith and repentance, but ignore the subject of the Second Advent? It is well to preach the cross, but why not also preach the crown?

But of what use would it be to address the words of the Apostle to the church of modern times, and express a wish that the Lord would direct their hearts unto the patient waiting for Christ? There is indeed, impatience, even as there was in the case of the Thessalonians, but it arises from a very different cause. Their impatience was because Christ did not come so soon as they wished; ours is at the mention of his coming. In the minds of the majority of Christians, the advent of Jesus is closely allied with the idea of fanaticism, and so the subject is impatiently waived aside. Can it really be imagined that this state of mind is agreeable to the Lord Jesus? Ought his oft-repeated injunction to "Watch, because of his coming," to be treated as a matter of slight importance? To apply that injunction to the advent of death, is mere trifling with the subject. That death will come, is certain; that we ought to keep it in remembrance is true, but that death is the Lord's coming, or that it is equivalent to the Lord's coming, is false and unscriptural. To count the two together, is to lead the mind away from the very point which the Saviour desires that it should be fixed. Death has indeed the effect of putting an end to the sinning or the sorrowing of individuals, for in the grave, the "wicked cease from troubling, and the weary are at rest," but others arise in the room of those who are removed, and so sin and sorrow are perpetuated in endless succession. But when the Lord comes, all will be changed, and the chain of misery cut short. No more sinners will then be born into the world to err and to lead others to err, to suffer in their own persons, or be the means of inflicting suffering upon others. There will be no more sorrowing saints subjected to trials and crosses, enduring persecution, or groaning because of sin. An entirely new era will be inaugurated in the history of the human race. An entirely new phase will pass upon all mankind. They will cease to be as they now are, and for better or worse, that change will be eternal. We have but to take this broad view of the case, and, ceasing to think of individuals, fix our thoughts upon the whole human race, and the essential difference between death and the advent of the Lord, becomes at once apparent. And yet it is of the lesser

event, death, that men are always talking, while the greater event, the Lord's advent, is almost entirely ignored.

What is the philosophy of this? Why this singular and most indefensible neglect of a great scriptural truth? My conviction is, that it is owing not only to the belief of an erroneous theory, that of the conversion of the world, but to the consequent introduction of a worldly spirit and worldly maxims into the church. It is easily understood why the truth of the Second Advent should be unpleasant to the world. The thoughts of worldly men, are, as a matter of course, confined to the world, and cannot range beyond it. The great majority live for the day, a smaller number look forward for a few years, and a still smaller number for centuries. But none of them have regard to eternity. Their interest is centered in time alone. Hence all their plans for the future have reference to the world. They hope to be rich, and hand down their wealth to their children; they hope to write their names upon the rolls of fame; they hope to found dynasties; they hope for a long future to the communities or nations to which they belong; every one has some hope, and all of them has reference to this world. How rudely then must the Second Advent jar with all these hopes. No wonder the world hates it, and expresses that hatred by its unbelief. The lower religion sinks (and when the Son of man cometh, shall he find faith on the earth?) the weaker becomes its reflex influence, the more certain it is that in the last days shall arise scoffers, walking after their own lusts, and saying, "Where is the promise of his coming?"

Now the church has embraced the error of the world, and if not entirely confining their thoughts to the affairs of time, are certainly dwelling upon them to a most dangerous extent. Regardless of the Saviour's warning, that in this world they would have tribulation, and forgetting that there is no promise that that tribulation would ever cease on this side of the Lord's coming, they are fixing their attention upon a coming period of temporal prosperity, when there shall be nothing but happiness and peace, which period will last for a thousand years, or as some will have it, of 365,000 years. Thus the church is doing the very thing that the world is doing, fixing their thoughts on time rather than on eternity, and thus as a matter of course, losing all the benefit derivable from attention to the Lord's warning, "Watch, for ye know not at what hour your Lord doth come." What benefit can the church expect to derive from this adopting the maxims of the world? What hope can there be, that the church will ever assume the attitude of watchfulness so often insisted upon in the Scripture, if they are convinced that at least 1000 years must intervene before the Lord come? But such is the unavoidable consequence of error. Embrace a false theory, and you will inevitably be led into an erroneous practice. Believe in a temporal millennium, and you will cease to wait for the coming of Christ. And by so doing, you will be a sufferer, for "It is good that a man should both hope and wait patiently for the salvation of the Lord."

But let us briefly inquire why it is that the church is so frequently enjoined to wait, watch, look and be ready for the Lords coming, and never once for the advent of death, as modern teachers would have us to do? One reason doubtless is, because, before we can do so, we must exercise faith in the promises, a thing which we have not to do in the matter of death. It requires no faith in order to enable us to remember that we must die. Death is all around us. The evidences of his reign are ever before us. Ever and anon our friends and neighbors sink beneath his power. Alongside of every city or village of the living, is to be found a city or village of the dead. Death is a matter, not of faith, but of sight. But it is only by means of faith that we can realize the coming of the Son of God, and to believe in it, therefore, demanding as it does, an exercise of that grace on which God sets such high account, is to set to our seal that he is true. Faith in God's promises honors him. Without faith it is impossible to please him. Now Christ says, "I will come again, and receive you unto myself." Believe this, ye saints of the Most High, let the glorious truth burnish your graces even as he would have it do, and you will do that which is well pleasing in his sight.

Another reason doubtless is, that there is nothing in the mere article of death apart from what lies beyond it, to induce a desire for holiness, or in any way effect a beneficial change. Let us shut our eyes to the realities of the eternal world, and the thought of death becomes powerless for good. "If after the manner of men I have fought with beasts at Ephesus, what advantage it me if the dead rise not? Let us eat and drink, for to-morrow we die." But the effect of the contemplation of the coming of the Lord is widely different. That to the wicked is a time of fearful punishment, but to the righteous, one of exceeding joy. How important therefore it is, that the minds of all should be steadily directed to that great day when our God shall come, and shall not keep silence.

Yet another reason may be the difficulty,

amounting in the majority of cases almost to an impossibility, of keeping the thought of death frequently before the mind. The subject is too unpleasant and gloomy to form the habitual theme of our thoughts. We cannot always be talking of graves, and worms, and epitaphs. It is not the design of God that we should do so, for it is not God's wish that we should always be sad. The very familiarity of the subject increases the impossibility of meditation upon it, and so it rarely happens that death produces any beneficial effect upon the minds of the survivors. It saddens, but it does not soften. It wrings the heart, but it does not draw it nearer to God. But in the second advent of the Lord, there is to the Christian everything to attract, and the more it is thought upon, the more attractive it becomes. So far from feeling any difficulty in thinking upon it, it affords a theme of inexhaustible and delightful contemplation. Are we in sorrow? Lo here is a subject fitted to fill the heart with joy. Are we in the enjoyment of happiness? Lo here is that which will immeasurably increase it. This world is full of sadness, and even our moments of mirth are shadowed by the thoughts of the transitory nature of all earthly things. But when Jesus comes, all mutation ends, for in his presence is fullness of joy, at his right hand there are pleasures for evermore.

"Then shall I bathe my weary soul
In seas of heavenly rest;
And not a wave of trouble rest
Across my peaceful breast."

THE INVALID'S PRAYER.

Angel of patience, speed, speed thy flight,
Bring to my heart the rest that it needs;
Shed o'er my pillow soft beams of light,
Lead me by fountains and verdant meads,
Angel of patience speed!

Soft as the zephyr through pending tresses,
How thy white wings through cloud-wildernesses,
Give to the spirit sweet dreaminess,
Dreams, sweet dreams, without pain!

Angel of patience, the night is long;
Starlight and moonbeams bring me not sleep;
Shade thou the stars the bright worlds among,
Bid the lone moonbeams lie still and weep—
Angel of patience speed!

Music in wildest strains, pensive and deep,
Comes from the forest pine where furies keep,
Bringing back memories painfully sweet,
Angel of patience speed!

Loved ones are passing before me to-night,
Phantom-like flitting throughout the scene;
Spread out thy pinions and hide the light,
Filling the past with its gold and sheen—
Beautiful gold and sheen!

Stay thou, to calm the wild fever flow now;
Loosen this band of dull pain from my brow;
Lovingly, tenderly over me bow;
Angel of patience stay!

Angel of patience, I feel thy power,
Purer submission thou'st brought to me;
Turned me sad thoughts to a better hour,
When the tired spirit released shall be
From weariness and pain.

Thou in God's paradise, fresh and vernal,
Where the city with gates eternal,
I shall drink ever of joys supernatural,
Drink from the chalice of God!

Groton Junction, Dec., 1862.

(Original.)

MISSION JOURNAL.

Friday, Dec. 9, 1864. In the city of Cincinnati. After a week's weary travel we find ourselves in the Queen City of the west. We expected to be here before, and should have been, had it not been for the many unusual detentions on the way. We feel, however, that we have come just as fast as the Lord would have us, and we are satisfied. He has certainly exercised a care over us, for we have passed many dangers, some of them seen, and many unseen. We have visited Dr. Wardle, and now, at 12 o'clock, go on board the U. S. mail boat for Louisville.

Saturday, Dec. 10. We are in the city of Louisville—in a slave state—the first I was ever in. We had a very comfortable passage down the river last night. We expected to start from Cincinnati at 12 o'clock yesterday, but in consequence of the boat machinery being broken, we did not get away until five P. M. At that time it snowed fast, and blew furiously, and this morning we found the streets of Louisville covered with the fleece of heaven. We wondered if the snow was drifting around around our homes in old Massachusetts. We came ashore about 7 o'clock, and after some inquiry found the Commission Rooms. We were received with much cordiality by the agents and delegates here. We found but nine delegates, including the agents, in this great field of labor, and we could well apply here the words of the Saviour: "The harvest truly is great, but the laborers are few." The number of soldiers in barracks and hospitals here is difficult to estimate; but the number is large, and with a force of one hundred men, the Commission could do no more than is actually needed. We found no delegates here from New England, consequently we alone represent the land of the Pilgrims. May God assist us to represent, not only the institutions which our forefathers there planted, but the religion which they professed: "the faith once delivered to the saints." The day has been spent at the Commission Rooms in preparing for, and obtaining information in regard to, the duties required by the Commission; and we find they are not few nor light. No idleness here, neither for agents nor delegates. All is activity and bustle. The nature of the work will be seen by our reports.

Lord's Day, Dec. 11. Arose this morning with hearts cheerful and strong. Our work here commences. Bless the Lord for something to do in His vineyard. "The field is the world," the Saviour said, and the vineyard, and the world one. I have no faith in nor love for a gospel that does not embrace the whole world in its proclamation. "Go ye into all the world, and preach the gospel to every creature," was the commission, given by Christ, and He has given no other since. It matters not what men are engaged in, whether in peaceful pursuits or war, the gospel is sent to them, and if it is not received it will condemn them. Some men in these days, are above preaching the gospel to the ignorant and poor, but the Saviour says, the poor have it; and if there be some who will not preach it to them, there are others who will, and every man will receive his reward as he has labored.

Our family contains about twenty members to day, there being a number of lady nurses here on their way to other points. After breakfast and social worship we individually received our orders or appointments, from the Agent. Bro. Child, myself and a brother delegate from Ohio, were sent to the Taylor Barrack, about a mile and a half south of the city. These barracks are long, narrow buildings, one story high, boarded with rough boards, but tightly, with windows sufficient to light them well. Outside, these buildings resemble a rope walk in the vicinity of Boston. They are whitewashed outside and within, and stoves are placed at certain distances, their entire length, around which the soldiers, during this weather, gather and spend their unemployed hours. The first building we entered was occupied by colored soldiers. These men are slaves, and many of them were put into the service of the government by their masters, as substitutes for themselves. Nearly all of them are natives, or belong to this state. I asked one of them what he thought he would be at the end of his three year's service. His reply was, "I think I be free." I told him he certainly would be. These representatives of slaveholders in the army of the United States, will never be returned by the government to their former state of bondage.

As we entered I was asked by a young fellow if we had come to teach them, (I use his own words), to which I replied, No, not exactly that now, although I would hear any man who wished me to. He instantly drew a spelling-book from his pocket, and handed it to me, indicating that I might find where he should read. I pointed to the alphabet, and asked him if he knew all that, to which he replied yes. I then asked him if he had ever read in the Testament, and his reply was, "No, I know nothing about it." I took a small Testament from my pocket, and turning to the 5th chapter of Matthew, asked him to read. He began spelling out the longer words, but pronouncing few of them correctly. I heard him also read from the spelling-book. His eagerness to read was great, and when I told him I could hear him no longer then, he was sad and went away downcast. I also heard another young man read from his spelling-book in words of one syllable. He too was most eager to learn.

The Commission requires each delegate to read the scriptures, sing if he can, and pray and preach wherever he is sent on the Sabbath. This we did, each taking a section of the long room, making three congregations, and three meetings at the same time, in the same room; and so far apart were they, that neither was disturbed by the others. The singing was truly spiritual and reviving. I let the soldiers lead in it, which gave them interest in the services. A colored soldier (a preacher I afterwards learned), read the last hymn and led the singing. They expressed their thanks for our coming, and wished we would come again.

In the afternoon went with another delegate, a Methodist minister from Ohio, to visit the U. S. Hospital Boat, four miles down the river. Here we found about three hundred men, some of them sick, and many of them barefooted and worn out by long and rapid marches. We distributed Testaments, hymn books, tracts, and papers, among them, and then by the willing consent of the officers, held a meeting in the center of the large cabin. The closest attention was given by the men, and we felt on leaving that some good had been done. How much the great day will reveal.

In the evening went with Bro. Child to the Exchange Barracks. This, in common language, is called a hard place, and the agent in appointing me to go there, remarked that I should have to take some one of the delegates with me, to keep order. This struck me as quite singular. I chose Bro. Child, and away we went to talk to the hardest set of men here brought together. Bro. C. not being well, thought he would only "keep order," so seating himself near the center of the room, prepared to act as moderator. In a few words I stated the object of our coming, and appealed to them as thinking men, and those who knew what was right, and also what was wrong. There was not the least disturbance; not a syllable was uttered by any one of the audience during the service. I have since learned that many of the delegates have been unable to obtain a hearing at this place, and so the necessity of having some one to "keep order."

This ends the first Sabbath of our missionary life. I forgot to state that Bro. Child went to the Crittenden Hospital in the afternoon, and did, as he always does, good service for the Master. He is everything to me, although we work together but little here, owing to our fitness for different kinds of labor and positions. He is doing a good work here, and is appreciated by all.

Monday, 12. Bro. C. is away at the hospital, and I am here, attending to a sick delegate from Indiana, who was attacked this morning, with chills and fever. This is the second case that I have had since we came. I found on our arrival another delegate from Indiana, confined to the room with a slow fever and typhoid symptoms. He had been sick about two weeks, and was attended by the hospital physician. He asked me if I could do anything for him; said he was growing worse, and had lost all confidence in the treatment he had been receiving. I told him that with the blessing of God I could help him. He is able to day to go below, and take some food, and in a few days will be in the field. As the friends know, it was our intention, to go direct to Nashville, but upon our arrival here, we found we were more needed in this city, than at Nashville, as the latter place had become the front, and many of the sick and wounded were being brought up here in anticipation of a battle. So it is doubtful if we go to Nashville at present. We are one hundred and eighty miles from there, and communication by water is already cut off, and it is feared it will be by land. There is much excitement in this city, on account of the government seizing all the good horses for cavalry service. The horse-cars ceased running for want of horses. Those which the government failed to secure are secreted by their owners; and it is said that in some instances, horses have been taken into houses, and stalled in the parlors. Not a decent horse is to be seen in the street. Mules are used in the drags, and it would make Massachusetts boys laugh to see the teams here.

Tuesday, 13. This morning went again to the Taylor Barracks. Conversing with the white soldiers, and made an appointment to speak to them in the evening. Distributed tracts and papers. They received them with gratitude. Afternoon: another of our number taken down sick, so I remain at home to administer to him also. This is our agent, and I fear it will go hard with him. Both the other delegates are getting better. To God be the praise.

Wednesday, 14. Went again this morning to the Taylor Barracks to write letters for the sick soldiers to their friends. Wrote five letters, and gave away paper and envelopes to those who could write themselves. Poor fellows! many of them will never see their friends again in this life. I could not refrain from tears, while beholding them and their sufferings. Left an appointment again to speak in the barracks to night. May God continue to give me strength for the work.

Thursday, 15. Mr. Loyd the agent, is very sick to day with ulcerated sore throat and gastric fever. The remedies administered have given as yet but partial relief, although I hope for a favorable result. Prayer has been offered up for him, and we feel that he will be spared to the Commission still longer.

Bro. Child is doing good service, both at the Rooms and among the sick and wounded at the camps and hospitals. I see him but little, as our work is apart. We have not lost sight of our legitimate mission, but are making inquiries, and shall enter upon the work as soon as we are done here for the Commission. We hope for a favorable change of affairs at Nashville, so that we can go on into a larger field than here presents itself. May God inspire us, and the friends of the mission with zeal to labor, and give as He gives to us.

Evening. Another of the delegates has come in sick with chills and fever, and now at half past eleven o'clock, I am watching with him and Mr. Loyd. Friends to whom I have promised to write, must accept this in part as a fulfillment of that promise.

I. I. LESLIE.
[Original.]
FORGIVENESS.

"Wherefore, I say unto thee, her sins which are many are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." Luke 7: 47.

These are the words of our Saviour, as he sat at meat in the Pharisee's house. In his journeyings he had come to the city of Nain, at the gates of which, he met a company carrying to its burial the dead body of a young man, the only son of his mother, and she a widow. He had raised him to life, and restored him to his mother, which, when John had heard, he sent unto him two of his disciples, to question him, whom Jesus received, and having performed many miracles, sent them again to John, to shew him all things they had seen.

Continuing here, he is invited by Simon to eat with him. And as they sat at meat, a woman entered, bringing an alabaster box of ointment, and stood at his feet behind him, and began to wash his feet with tears, and

did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

It is said of her that she was a sinner, and Simon knowing this, seems to have doubted if Jesus were indeed a prophet. "But Jesus knowing his thoughts, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master say on. There was a certain creditor, which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most. Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged."

Then turning to the woman he gently reproved the Pharisee for having omitted acts of hospitality, which this woman had bestowed upon him. He had given him no water for his feet, but she (the sinner) had washed them with her tears. He had given him no kiss, but this woman, since the time he came in had not ceased to kiss his feet. He had failed to anoint his head, but she had anointed his feet with ointment. Wherefore I say unto thee, her sins which are many are forgiven; for she loved much, but to whom little is forgiven, the same loveth little. Then addressing the woman, he said, "Thy faith hath saved thee."

Her faith had procured forgiveness, but love which pardon had begotten led to services which manifested to the world the depth of her devotion to him who had bestowed the priceless gift.

Here faith is the foundation, love the edifice which is reared upon it. This woman had come to Jesus as a sinner, and he in a moment spoken pardon, and her soul expanded with affection.

Mark the contrast between her and the "ruler," who came to Jesus not to receive pardon at his hands, feeling himself to be a sinner, but as though he would save himself, he says, "Good Master, what shall I do that I may inherit eternal life?" And when Jesus pointed out to him the way, he went away sorrowful. He could reverence Jesus as a teacher, and follow him as a master, if it required no sacrifice, but he had not known him as a Saviour—as his Saviour, lifting him from the depths of sin and misery to the blissful enjoyment of a son of God. He had not come to Christ seeking forgiveness, else he would have known something of his infinite fullness, and filled with gratitude and love, been willing to follow him whithersoever he went. Love for Jesus would have accomplished, what mere faith in him failed to do. It would have led to devotion and sacrifice.

One may admire Jesus for the beauty of his character, the mercy which led him to forsake the courts of glory, and take upon himself the form of man, and become subject unto death, even the death of the cross; he may even acknowledge him as God, and give him his homage, but to love him, he must believe on Him as the Redeemer of the world, and trusting in Him alone for salvation, come like this woman, and having been forgiven much, will love much. He may even fall again and again, and as the Infinite One stoops and raises him and freely pardons him, he will feel that none are so unworthy, and yet none can love the Saviour more.

O sinner, have thy sins been many, and wilt thou not come to Jesus, who alone can bestow pardon, whose blood alone cleanseth from all sin? Come in confidence to him and he will lovingly turn to thee and say "Thy faith hath saved thee, go in peace."

[Original.]
AFFAIRS AFTER THE APPEARANCE OF THE SIGNS OF THE TWO ADVENTS IN THEIR ORDER.

Herod, "gathered all the chief priests and scribes of the people together," and "demanded of them where Christ should be born." Matt. 2: 4. He went to the proper source according to the law for information. Mal. 2: 7. But why did they wait till this hour, and until they were compelled by civil authority, to study the prophecies respecting the advent of the Messiah? Because they had no love nor desire for the coming of Christ.

After "the sign of the Son of man" appears in the heavens, and all the world are in consternation concerning it, then will the Christian ministry, and Doctors of Divinity, and teachers in the Christian church, be compelled, and required, by the rulers of governments and states, and the people at large, to search the prophecies concerning the Second Advent, to know where and from whence He will make His appearance. They have ignored the study of the prophecies, and told the people they were sealed books, and not to be understood until their fulfillment, and accordingly have neglected their study. In the mean time they have taught the nations that Christ's coming is spiritual, in secret, at death, in revivals &c., &c. But now the world will demand of them where, how, and from whence He will come? They will no longer listen to their "cry of peace and safety; but cry out in despair, 'The treacherous dealers have dealt treacherously; yea the treacherous

dealers have dealt very treacherously. Fear, and the pit, and the snare, are upon thee, O inhabitants of the earth." Now comes in earnest "a famine, not of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." No words of hope or consolation can be afforded the sinner, not even the youngest. "In that day shall the fair virgins and young men faint for thirst." Amos 8th chap.

2d. The chief priests and scribes in the days of Herod ascertained "where Christ should be born." Matt. 2: 5, 6. In the time of the second advent the chief priests and Doctors of Divinity and teachers of the people and "all the virgins will arise and trim their lamps." "Thy word is a lamp." There will be such a searching of the prophecies as never before in this world, and universally over the globe. The Bible is translated in all tongues, and circulated more or less among all nations. Those destitute of the Bible will go where it is, if possible to be found; and there will be a universal cry for it: "Give us of your oil; for our lamps are gone out." Confused answers will be given respecting the nature of the advent—as the Spirit which illuminates the world will be withdrawn from the earth.

3d. Herod goes further in his demands. He wishes to know of "the wise men," "what time" the King was born, or "the star appeared."

The world may now ignore the times connected with the revelation of Jesus Christ. But the day is coming when they will as "diligently inquire" as did Herod, of "the wise virgins," when do you think He will come? At what time will He appear? "Watchman what of the night? Watchman, what of the night?" Their motives may be various, and as hidden as his.

4th. Herod became exasperated and "exceeding wrath," and "sought the young child to destroy it," and sent forth and slew all the children in Bethlehem, v. 16.

So will the beast, and the kings of the earth and their armies, gather together to make war against Him, who is to claim their dominion and destroy them. "The nations are angry." Enraged and infuriated to "exceeding wrath," as was Herod, Rev. 19: 19; 11: 15, 18. They will first vent their spite against the innocent and helpless children of God. "And the dragon was wrath with the woman, and went to make war with the remnant of her seed, which kept the commandments of God, and have the testimony of Jesus." ("which is the spirit of prophecy.") This is the last act of the dramatic power, Rev. 12: 17.

The martyred Church of the dark ages cried, "How long O Lord, dost thou not judge and avenge our blood?" And they were answered, "That they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." Rev. 6: 11. Jesus intimates the trouble out of which his people will be delivered: "Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily." Luke 18.

The faith and patience of the church will be tried after the first appearance of the sign of the Son of man, as was that of the "wise men." The sign of the Son of man will disappear for a season, and then reappear as did "His Star," followed by the immediate advent of the Lord, to take vengeance on the arrayed nations against His authority and rule.

5th. And they shall see the Son of man coming in the clouds of heaven with power and great glory." Attended also by "all the holy angels." The saints witnessing the scene with rapture will exclaim, "Lo, this is our God; we have waited for Him and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25th chap. Then He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24: 30; 31.

The wicked witnessing the Judge and Ruler of men, are alarmed and become powerless. "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and free men, and bond men, all seek to hide from the face of Him that sitteth upon the throne, and from the wrath of the Lamb." Armies are demoralized and disbanded! Subjects of kingdoms and states are released from their rulers! Thrones are cast down! Great men become small! The rich men poor! The oppressor hides his face in the dust, and all are about to expire with fear!

6th. Christ and the saints come from earth, and the world left disorganized and abandoned to demons, all men are possessed, and then comes the fearful slaughter. Gen. 25: 16. "The fourth beast is slain." Dan. 7: 1. In the midst of this universal melee of the nations "The Lord my God shall come, and all the saints with thee." "The Lord will come with ten thousand of His saints to execute judgement." Dan. 12: 1. Jude 14, 15. "And the Lord Jesus is revealed in flaming fire, and the people are 'given to the burning flame.'"

And Baalim "took up his parable, and said, Alas, who shall live when God doeth this?" O. R. FASSETT.

IMPATIENCE OF GOD'S WAYS.

How often does it happen that even the best of Christians become impatient of what they deem the slow workings of God's providences. If their prayers are not answered at once, how frequently is it the case that they are ready to yield the point and count God's promises not sure. This trait of human nature was recently strongly illustrated by a child.

A few weeks since, while the steamer Ontonagon was on her passage down the lakes with nearly one hundred and fifty passengers on board, one of those fearful accidents occurred which do so much endanger people who go down into the sea in ships. While

off Beaver Island, in lake Michigan, the walking-beam broke, and the huge mass of iron came crushing down through the timbers, making a large hole in the bottom, and the water rushed in with fearful rapidity. Of course, the change being so sudden from apparent safety to imminent danger, there was excitement and confusion on board, when the captain announced that the ship would go down in ten minutes. She was headed for the island, and when five miles out she began to surge and sink, when lo, as Providence would have it, she struck upon a bar just as the water approached the main deck.

Before this, however, the boats had been lowered, one filled and sank immediately. Another was laden to its gunwales, principally with women and children. From some defect in the rowing apparatus, instead of making towards the island, she drifted rapidly to sea. Among those on board was a little girl of some five or six summers, nestling closely to her mother's bosom. As the wind was blowing them off the shore, and all expected to perish, she looked up to her mother's face and said, "Mamma, I won't love God any more. I have prayed to Him ever so much to save us, and He hasn't done it, and I am not going to love Him any more."

A short time afterwards some fishermen put out from the island in a small sloop. They approached the boat, cast her a line and soon had her in tow, headed for the island. The little girl was soon aware of the change in their circumstances, and that safety had come to them in the midst of danger. She looked up again and said, "Mamma, I will love God more. He has saved us, hasn't He mamma?"

O ye impatient, wait the coming of God's providences in His own good time, nor count Him slack to fulfil His promises, as men reckon slackness. Remember,

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

Christian Times.

GENESIS, THE WONDERFUL BOOK.

Yes, the most wonderful book in this wide world of ours. It is wonderful that we should have it at all. So old—only think of it, 3400 years since written. The oldest book known to be in being. Perhaps it is the first book which knows or can know to the contrary? But no matter; old enough, strange enough, and good also. If we go back three or four hundred years, and find the first printed books, and how we wonder, and prize them; buy at enormous prices, and keep as great curiosities. We go back a few centuries farther, for early manuscripts of history, poetry and philosophy, and laws, and with great search and cost find a few, and how they are trumpeted, and make long famous the finder, or owner.

But here is a book, which at one bound, goes a thousand years before them all, and stands up, and stands out, single and alone, unless Job be its compeer, challenging the nations and ages for its equal, or its like. If India, China, Nineveh, Babylon or Egypt be as old as they and their skeptical friends claim, let them bring forth their volumes of law, history, poetry, as the fruit of their long ages of previous government, progress and glory. They should have whole libraries of them, but if not one, if God's Israel alone, if God's prophet alone, of them all, has left his book of history, law and poetry, then, let him and them enjoy the meed of glory fairly belonging to them, without cavil. The oldest book! how venerable! The first book, perhaps, ever written and published! how wonderful that it should still live, still be read, still be understood! How many since lost! how many cannot be understood! how many unread that can be! But this oldest, first of all, is still published—in nearly all languages too, and read in nearly all and understood! Wonderful! Through what changes it has come, both from weak friends and many and mighty foes! Proscribed, burned, banished, with its few and despised, and poor and hated friends, it has outlived and triumphed over all. More numerous, powerful, and prized to-day than ever before! It is worthy of it. It is God's book and about God, and his greatest works and plans. It is worthy of it. It is for man's good, his enlightenment, reformation, salvation; body and soul, time and eternity. The first that tells of God and creation in any manner worthy of him, and adapted to human culture. It gives the origin of the race, and its unity, and changes, and spread on earth, consonant to reason and known facts. The only one that unfolds the ground of reconciliation to God, and reason for sacrifice to God so common to the race. The first to unfold the seed of hope, and triumph of man over Satan, of grace over sin, and earth's restitution from the curse. Ah more! It solves the source of sin, the cause of the curse on man and earth, and of the Divine Redeemer and bruiser of the serpent. It is wonderful so old a book should contain all this, and more, abundantly more. For it tells of the apostasy of the race, the judgment of the flood, the preservation of a godly seed on earth, and through the flood, by Divine love and power. Of the second degeneracy, the origin of nations and languages. Of Nineveh, Babylon, Egypt, Tyre, Persia, Greece. The fate of Sodom and Gomorrah for an example, and the rise of that singular, and still existent, widest spread and most oppressed people. And more wonderful still, from Abraham, Jacob, and Moses, the writer of the book, it gives their history before-hand, most as plainly as we read it now, after 3400 years of fulfillment and facts. Wonderful, that it should give us the unity, infinity, and spirituality, and omnipotence, and omniscience, and goodness, and justice, and truth, and mercy, and long-suffering of a prayer-hearing, sin-pardoning God, loving and blessing the good, and punishing the bad, without respect of persons. In a word, all the attributes of God, all the doctrines and duties of religion, known now, after 3400 years! The Sabbath, marriage, parental duty, filial obedience, honesty, truth, love, hospitality, benevolence, chastity, mo-

nogamy, temperance are involved and exhibited in its pages, and the opposite condemned expressly, as by implication. How much of this is done in the brief biographies of the patriarchs, and the inimitable stories of Dinah, Judah and Joseph; giving life and variety to the sober gravity and brevity of history. And all this so authentically. All this among an uneducated people. It is a great thing to write a book now, after ages of experience, especially one to be read; much more to be by posterity. What to have made one then! Perhaps the very first. To be the pioneer; to discover, invent, and carry out the manufacture of a book all new, to be read, revered, loved, believed, obeyed, for all ages, nations! This is wonderful. God is its author, Moses the penman only. Salvation of men and the honor of God, its object and result!

And yet, wonderful of all, this author claims nothing of himself, no display, no great I. No evidence of effort, no display of study, no claim to learning, philosophy, or even inspiration. It is all natural, easy, modest, as though nothing extraordinary were in it. No great, hard-sounding words of pomposity. All is artless, plain, rational, holy; and has stood the criticisms of friends and foes of all ages, lands, religions, dispositions and abilities. It has not a parallel aside from the others with which it is found. It must be Divine. It carries these marks and evidences in itself. Its light is clearly from heaven, and leads thither. Whatever lack of external proof, it has enough within itself to hold its ground, and maintain its way to the end. Sail on, then, little bark, on the river of time, or ocean of society; thou art safe. No storm can overwhelm thee, the Lord gave and keeps thee.

D. I. ROBINSON.

"THE INTERVAL"

THURMAN'S CHRONOLOGY.

In my last article I found Mr. Thurman plainly disagreeing with Herodotus, respecting the season and place of the eclipse seen by Xerxes and his army when on the way against Greece. Let us now see how he agrees with another historian, Thucydides.

I closed by alluding to the interval between the invasion of Greece and the Peloponnesian war, which Mr. T. reduces almost to half the time usually allowed. He seems aware of his difficulty, and on page 160 endeavors to remove it. He has just referred to the eclipse of the sun, occurring in the second year of the Peloponnesian war, which he dates B. C. 431, Dr. Zech B. C. 430. Then, speaking of "the interval," he says:

"According to our English copy of the book of Thucydides, there was an interval of fifty years between the expedition of Xerxes against Greece and the time of the Peloponnesian War. We have only about twenty-five years (A), yet, since a different punctuation would give a different construction, this can hardly be considered as *clashing with Thucydides*: for the arrangement of the punctuation is not his, but one of a modern date."

Have deemed this remarkable proposition worthy of italics. Mr. T. assumes that whenever anything can be gained by changing a comma or period in an English translation, the same may certainly be done in the Greek original. Let us see if the rule will work another way. There is a famous ancient oracle, of which one translation reads thus: "Thou shalt go, and return never: thou shalt perish in war." The original, without points, reads thus: *Thi et redibis nunquam peribis in bello*.

This is fearfully ambiguous. If we make a pause after "nunquam" (never), the sense is as above. If the pause is made before "nunquam," the sense is reversed. Suppose some Roman, not liking the oracle in the sense above given, proposes to put the comma or semicolon before "nunquam," and quietly assumes that the English will allow it. Would not every one who knows English say, "well, you may put the pause before 'never' if you please; but we shall know you are a foreigner if you try to read it so. 'Thou shalt go and return; never thou shalt perish in war.' Never thou shalt,—that is not English, sir. We should say, *Never shalt thou*."

Thus the order of words, often of the least words, settles the punctuation in English. And in other languages the sense is generally settled either by the order of words, or by other matters. A translation is often ambiguous while the original is not. And in assuming that a point may be changed in a Greek edition of Thucydides, because it can be done in some translations, Mr. T. is wholly without warrant.

But let us hear him out, and see whether he changes anything more than the punctuation. He proceeds: "The difficulty is removed by punctuating it thus: 'All these things the Greeks performed against one another and the barbarian, occurred in about fifty years.' Thus, placing a full stop at 'fifty years,' we will commence a new sentence for the time 'the Athenians established their empire on a firmer footing.' Indeed this is the only way we can punctuate it so as to reconcile Thucydides with himself; for he tells us positively,—not that a part, but, emphatically,—'All these things the Greeks performed'—not only against one another, but also against 'the barbarian'—occurred in about fifty years." (Thu. b. i. c. 118.) And in another place he tells us that the war with 'the barbarian' commenced ten years before the expedition of Xerxes. (Thu. b. i. c. 18.)

The reader sees that either Mr. T. or his printer makes lame English. But we will let that pass, and see if the Greek will allow his interpretation. He does not tell us what English "copy" (translation) he uses. But I have the Greek, and find Smith's rendering of the passage substantially correct. It reads thus:

"All these transactions in general, whether of Grecians against Grecians, or against the Barbarian, fell out in the compass of fifty years, between the retreat of Xerxes and the commencement of this present war; during which period the Athenians had established their dominion on a solid basis, and had ris-

en to a high exaltation of power." (c. 118.)

The version is somewhat free, but the words that I have italicized are a very literal rendering. But the reader sees that in changing the "full stop," Mr. T. has given no account of the intervening words. He does not report the whole sentence, even with his own punctuation. More than that: when we hear Thucydides himself, we find that his fifty years cannot be taken as Mr. T. proposes, by any punctuation. They are directly and distinctly asserted of the interval between the retreat of Xerxes and the beginning of the Peloponnesian war, which Mr. T.'s chronology reduces to less than twenty-five years, as the retreat occurred a year or two after the invasion. And the nail is clinched by Thucydides in employing the same fifty years to measure another series of events also: "During which period the Athenians had established," etc.

I think the reader will agree with me that such "punctuation," which expunges the words I have italicized and leaves no place for them, is not only unwarranted but not easily paralleled. No historian can consent to be thus "reconciled with himself." And Thucydides does not need even explanation. He does not say that the Greeks performed "all things," etc., in fifty years, but "all these things." And if the term "these" were not defined by the previous context, it would be limited by the interval mentioned in the clause which Mr. T.'s punctuation throws out. The ten years which he names in c. 18 are, on the face of the record, no part of the fifty years. They precede this period, and make it about sixty years from the battle of Marathon to the Peloponnesian war.

But if the ten years could be made part of the fifty years, Mr. T. would gain but little. "The interval" would still be forty years, and Mr. T.'s chronology allows for it less than twenty-five years, dating the invasion B. C. 457, and the Peloponnesian war B. C. 432. So that if Thucydides were thus reconciled with himself, he would still lack more than fifteen years of being reconciled with Mr. Thurman.

(A) Here Mr. T. subjoins the following note: "While those who follow Ptolemy's canon are reduced to the necessity, in so many ways, to contradict authors both sacred and profane, this is the first place that our chronology appears to come in contact with any author of that age." I have only to say that Mr. T.'s tally differs from mine. And though I am not master of the question respecting Ptolemy's canon, my confidence in it must be shaken by sounder interpretation of ancient records than that which I have examined.

But, granting that Thucydides asserts an interval of about fifty years between the two wars, some one may ask if he was not mistaken in making it so long. I reply that he was a commander of the Athenian allies during the Peloponnesian war. Though not old enough to recollect the Persian war, he must know when it occurred, just as every American must know, even without books, that our war with England about free trade and sailors' rights was waged fifty years ago. But more than this: his history of the Peloponnesian war is to this day a masterpiece and a model, because it gives not a mere narrative of events, but their causes and connections. And his first book is an account of that growth and rivalry of the different Grecian states in which Athens came to be so greatly envied and feared; just as the power and influence of the New England States have been so long hated by the south, and that hatred is a main cause of our present war. Horace Greeley, in his history of the rebellion, very justly goes back more than fifty years to trace its causes and their progress. And if the period which such a historian assigns is to be reduced to shorter dimensions by some critic, centuries afterward, the calculation of an eclipse may have its weight; but a thorough and satisfactory argument must be more than such a mere raid; the critic must be so at home in that period of history that the sky shall be unclouded and the sun without eclipse, to his clear vision. And, as I said in my last, the period which Thucydides names is one of the most marked and eventful of Grecian history. If its length is uncertain by fifty per cent, then we may as well write "fabulous age" over the whole history of antiquity. I am not ready for this.

Personally I have naught to say against Eld. Thurman. We are told that his scruples respecting bearing arms have commanded respect where he is known; and I almost reverence the man whose daily life gains such respect, whether his scruples and opinions are his own or not. But when I take up his book and find in its modes of argument which are open to criticism, and well open to censure, I am sure he will thank me for pointing out his errors. I shall be grateful for all the good which I find; but if any chaff is swept away, there is so much clear gain. The reign of peace may begin in 1875, or later, or sooner. But whenever it shall begin, if we are to tell the blessed day, let us tell it so there shall be no occasion for ginsaying. C. V. R.

P. S.—I fail to find the translation of Thucydides which Mr. Thurman quotes. But the clause which his punctuation omits is rendered by Hobbs thus: "from the time of the departure of Xerxes to the beginning of this present war; in which time," etc. And by Bloomfield thus: "which elapsed between the retreat of Xerxes and the beginning of the aforesaid war; during which period," etc.—Crisis.

A CONTRAST.

An editor of one communion sets forth the difference between the churches of his connection and those sustaining the missions of the American board in a manner the reading of which may profit other communities which do only a little over nothing—say, from seven to ten cents per member. Please read:

"All these transactions in general, whether of Grecians against Grecians, or against the Barbarian, fell out in the compass of fifty years, between the retreat of Xerxes and the commencement of this present war; during which period the Athenians had established their dominion on a solid basis, and had ris-

en to a high exaltation of power." (c. 118.) The version is somewhat free, but the words that I have italicized are a very literal rendering. But the reader sees that in changing the "full stop," Mr. T. has given no account of the intervening words. He does not report the whole sentence, even with his own punctuation. More than that: when we hear Thucydides himself, we find that his fifty years cannot be taken as Mr. T. proposes, by any punctuation. They are directly and distinctly asserted of the interval between the retreat of Xerxes and the beginning of the Peloponnesian war, which Mr. T.'s chronology reduces to less than twenty-five years, as the retreat occurred a year or two after the invasion. And the nail is clinched by Thucydides in employing the same fifty years to measure another series of events also: "During which period the Athenians had established," etc.

THE DANGER OF GRIEVING THE SPIRIT.

Of all the young ladies who entered the seminary at F— in the autumn of 18—, no one anticipated length of days with brighter hopes than did Harriet G. Light-hearted and amiable, her graceful manners and fine scholarship rendered her a favorite with both teachers and pupils. A few weeks only passed when the sudden death of one of their number impressed them all with the uncertainty of life. What shall I do to be saved? was the earnest inquiry of several, while others deeply convicted of sin, were hesitating. No one seemed more affected than Harriet. She confessed her need of a Saviour, but delayed to give him her affections.

"How can I give up every pleasure, and consecrate myself to his service now?" she asked.

"There is more pleasure in serving God than in the brightest scenes of earth," was her teacher's reply.

"Then I will wait just a few years, and then I will seek religion." No entreaty could persuade her that now is the best time. Months passed away, vacation came, and Harriet returned to her home. She entered with zest into the amusements of fashionable society, and forgot, in the mazy dance, that she was born to die. A year had passed swiftly away, when she was suddenly taken ill; she soon saw that she must die.

"O, what will become of my soul?" was her oft-repeated exclamation. Her parents sent at once for a clergyman, who pointed her to the Lamb of God who taketh away the sin of the world. "I cannot trust in him," she said; "it seemed so easy to believe a year ago. I cannot believe now, I cannot pray, even; I have felt no wish to love Jesus for the whole year. I have grieved away the Holy Spirit. When I felt his stirrings I knew my duty, but I chose the world and rejected Christ, and he leaves me to my choice. What a choice! a few fleeting pleasures that have not left a moment of happiness."

"Jesus has said, 'Him that cometh to me, I will in no wise cast out,' urged the minister; 'go to him now.'

With a look of intense anguish, she exclaimed, "I am too late, too sick to think; how can I go now? O, tell all my friends to seek God now while they can. A sick bed is no place for repentance." The progress of the disease was rapid; in a few hours she became unconscious, and so passed from earth.

What a comment upon the danger of delay.

Reader, have you accepted the offer of salvation? Have you consecrated your life to him who died for you? Quench not the Spirit by delay. "And let him that is athirst come. And whosoever will, let him take the water of life freely." Now is the accepted time—to-morrow you may be in eternity.—Tract Journal.

FULL OF THE HOLY GHOST.

"For he was a good man, and full of the Holy Ghost." Acts 11: 24.

This expression, "full of the Holy Ghost," used to trouble me very much. It described a character which I did not understand, and which it seemed impossible for me to attain. Now I do not know how the Holy Ghost can fill the soul; but I feel sure what the result will be when he does so. His presence is not to be measured by that which is material, but by that which is moral. It is measured by renovation of the mind; by newness, goodness, pureness of heart. When the Holy Ghost comes to dwell with us, he brings to us holy affections; and these stir us to holy action. He who has the abounding presence of the Spirit, will be good and do good.

Once wishing to get a clearer idea of the office of "the Comforter, which is the Holy Ghost," I looked for the word in my Greek Testament. I found it to be, *parakletos*, from which we get our word "Paraclete." Then I sought its derivation in my Greek lexicon; and was delighted to find under the verb from which it comes, the following definition: "to exhort," as to battle, or to beautiful deeds. This then, I thought, is in part, at least, the work of the Comforter. Those, I said, have the Comforter, who are battling with the sin within them, and with the sin in the world around them: those have the Comforter, who are zealously cultivating in themselves "whatsoever is lovely and of good report," and would "very gladly spend and be spent" for others. But one might ask, "Where is the comfort of being sent to work and to battle?" The work to which the Comforter exhorts, shall have an exceedingly great reward, far beyond the toil endured; and the battle shall be victorious, winning an inheritance incorruptible, an untiring crown, and an everlasting kingdom.

If you find within yourself desires for goodness, then the Holy Spirit has not been

taken from you. Listen to his whisperings, lest he be grieved to depart forever. Do you find yourself forsaking the evil, and cleaving to the good; do you find your unbelief changed to faithful obedience, and your selfishness turned to fervent love? Then are you "full of the Holy Ghost." Such a man was Barnabas; for he was a good man; he was upright, gentle, noble,— "A Son of Consolation;" or as it may well be, a son of exhortation. The "first gave himself to the Lord," and then exhorted others, "that with purpose of heart they would cleave unto the Lord."—Zion's Herald.

The Advent Herald.

TUESDAY, DECEMBER 27, 1864.

JOSIAH LITCH, EDITOR.

"THE REIGN OF GOD."

The Greek word *Basileia* signifies reign or kingdom. Hence, the reign, or kingdom of the heavens is at hand, would either be a correct rendering of the word. In this heading we have used the word reign instead of kingdom, for the purpose of starting the inquiry, how God is to reign? Whether personally and visibly as a man on earth, or by his spirit, in the hearts of his people, or through his church, as his vicegerent?

This latter is the form in which the Romanists assume that he will reign. They maintain that the Church is his kingdom, and that the Popes are the successors of St. Peter, to whom Christ gave the primacy, to act as his vicegerent on earth. And hence the attempt of the Roman pontiffs to hold dominion by force, of the whole Christian Church, and also to bring under their yoke all nations of the earth.

And if the premises are sound, it is difficult to see how we are to avoid the conclusion. Certain it is, that the Scriptures foretell a time when the kingdom of Christ shall be supreme over all kings and nations. It foretells a period when the church is represented as saying, "We shall reign on the earth." And also, the hosts of heaven proclaim, "The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." If this is to be done by the church, that church must have a visible head; and if it is not Christ in person, he must have a vicegerent. And who can present a stronger, better, or more plausible claim to this preeminence, than the Pope of Rome?

A government over the nations without a visible head or administration, is anarchy. It was thus in the days of Israel, when they had no king or judge and every man did that which was right in his own eyes. Over that nation, to stand as his representative, God ordained a high priest; and afterward he appointed judges; and then he gave them a king; and finally he sent to them his Son to be their king. But they said, "We have no king but Caesar." And in return he said, "I say unto you, the reign of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

If ever there is a full development of anti-christ, as we do not doubt there will be, it is clear to our mind that he will be the successor of Caesar, and the continued choice of the Jewish people, as their king. What shall hinder? The Jews have never yet repented of that choice made in their behalf by their fathers, when they took on themselves and their children, the blood of Jesus, and chose Caesar in preference to Jesus of Nazareth.

We conclude, therefore, that the doctrine of the Church of this dispensation being the kingdom of God, and the reign of God being in and through the Church as his representative, has produced this result as it has existed for 1800 years, and still exists, that the mystery of iniquity has worked, and will continue to work, till the hindrance is removed, and then shall that wicked be revealed.

But that Christ's reign did not begin at his first advent, he has himself declared before Pontius Pilate. Pilate had asked him, "Art thou the king of the Jews?" He replied by asking, whether he (Pilate) said this of himself, or whether he had said put it to it by others. And being told that it was his own nation who had delivered him up to the governor, he said, "My reign is not of this world (kosmos) or world. If it were, my servants would fight that I should not be delivered to the Jews." "But now, (as things are,) my reign is not from this time, or from henceforth." If the Church and Christ's administration through the Church were his reign, his servants would maintain his administration by the power of the sword. But not being of this kosmos, or the earth in its present state, his servants were forbidden to attempt to maintain by the sword, a government on earth in his name as his kingdom. But it is often urged by those who maintain the doctrine of his present reign, that John the Baptist, Christ and his disciples, all proclaimed and insisted that "the reign of the Heavens" or "the reign of God is at hand?" Christ declaring that "the time is fulfilled." And if the Church which he established, is not that kingdom, how could it be true that it was at hand at that time?

The whole difficulty on this point lies in overlooking the fact that two royal advents of the Messiah are foretold by the prophets. The first, an exclusively Jewish affair, when he should come to Zion as king, lowly, riding on an ass and a colt, the foal of an ass. Zech. 9: 9 Matt. 21: 44.

The other royal advent, when he shall come in the clouds of heaven at the day of judgment, and his Father shall invest him with royal power and dominion, "that all people, nations, languages and tongues shall obey him." Dan. 7: 13, 14.

The Saviour said of himself, "I am not sent but to the lost sheep of the house of Israel." And sending his twelve apostles, he said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand."

But there is yet another thing wanting, and that is a large increase of subscribers. The amount of good we can accomplish by the paper will very much depend on the number of readers we can reach. Shall it not be swelled a thousand the next three months? Who will engage in the work at once? Now is the time to do it, so as to begin with the new year. Will not all our preachers who are interested in its success take hold of it immediately?

The character of the paper will remain the same as in times past, thoroughly evangelical. The doctrine of the personal advent and reign of Christ on earth will be a leading doctrinal feature.

"If they persecute you in this city, flee ye into another; for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come," riding on an ass, and a colt the foal of an ass as the king of Zion. Matt. 10th chapter. And because the twelve could not do this work before he would come, "After these things the Lord appointed other seventy also," and sent them on the same errand. Luke 9th chapter.

Through these instrumentalities the Jewish nation was warned of the approach of their king, Messiah; and when he came and in royal pomp was escorted into Jerusalem, the nation assembled at the passover, went out to meet him and proclaimed, "Blessed be the king of Israel who cometh in the name of the Lord." After this royal manifestation of Jesus, neither he, nor his Apostles ever preached "The kingdom of heaven is at hand," to the Jews. But he did tell them, Matt. 21: 43. "Therefore I say unto you, the kingdom of God shall be taken from you and given unto a nation bringing forth the fruits thereof." Up to that point it was proclaimed at hand. On that occasion it was proclaimed as come. After this it was taken from the Jews, and never proclaimed as at hand again. The reign of God or of heaven, then consisted of the personal and visible presence of the Messiah on earth among his people. If so, then when he comes the second time, in royal power to be king over all the earth, he will come personally in a cloud as he went away into heaven.

THE CLOSING YEAR.

The year has come and gone! The records are with the Judge, and soon the Court will set and the award be made. Then,

"Tis greatly wise to talk with our past years
And ask them what report they bore to heaven."

A searching review of life at the close of its passing cycles is one of our most solemn and important duties. Am I a better man than one year ago? Do I know more of God, and of myself? Do I understand his word more perfectly? Am I more dead to sin and the world, and more consecrated to Christ? Do I love my neighbor more, and seek more earnestly his well-being? Am I more systematic and persevering in my religious duties and acts of benevolence? Have I brought any souls to Christ the past year? Is the church the better for my association with it? These are only a few of the leading questions which should occupy our minds with the dying year.

And then the resolves for the future should have a like place in our thoughts. Says Kempis, "If he that frequently and firmly purposeth often faileth, what shall he do who seldom, or feebly purposeth anything?" Do not fail then to resolve anew to live for eternity.

With the readers of the *Herald*, we have during the year, held kindly intercourse; have received from our kind friends and patrons many expressions of sympathy and regard, for which we are truly grateful. We are sensible of many shortcomings in our responsible position, for which we have needed, and believe we have received the forbearance and sympathy of our numerous friends. The duties of the position have been arduous, and required constant activity and vigil

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You will see by the above weekly subscriptions the plan suggested and adopted by our last Conference for meeting the extra expenses in publishing the Herald and Visitor for the present year. The Conference believing the above course to be far more acceptable than to advance the price of subscription (as other religious papers have, to at least

three dollars per annum) which we should have to do, or to publish not more than three editions per month, or much reduce the size of the paper. The plan, as you see, is to obtain at least one hundred subscribers to each proposition agreeing to pay twenty-five cents, ten cents, or five cents per week payable in such sums and at such times as the subscriber can make it the most convenient. Now in consideration of the pressing wants of the office, we call upon one and all to send in their names to some one of the list, as we are anxious to see the entire lists filled up immediately. At the Conference there were some twenty-five names obtained for the twenty-five cent list, as you will see by the report when it is published. This work is the Lord's and he calls on us (by opening a large door of usefulness) to come up with our weekly offerings, and put shoulder to shoulder in the great and good work of making known the blessed doctrine of the soon coming kingdom of God. Come, brethren and sisters, to the good work—the Lord is coming—labor to not be found wanting when he shall appear. R. R. Knowls, Treas.

The Family Circle.

LIFE A SUMMER'S DAY.

This life is but a summer's day
Of shadow and of light,
Its brightest sunbeams pass away,
And soon give place to night.
Fair childhood is the early dawn,
And youth the morning gay;
Manhood is the noon so quickly gone,
And age the evening ray.
But life eternal, who can tell
How long it shall endure?
The righteous shall forever dwell
In mansions bright and pure.
The hours of childhood and of youth,
Of manhood and of age,
Should in the love of sacred truth
The inmost soul engage.
This life was given us to prepare
For that which is to come;
O may I gain admittance there
And find a heavenly home!
The Lord will all my sins forgive
Through his redeeming blood,
And bid me to his glory live.
And write my name above.

THE FIRST TURNPIKE.

Exactly five hundred years have elapsed since a hermit, weary of the labor of having nothing to do, and tired of sitting the dull day through by the side of a stone which supported the sun dial in front of St. Anthony's Chapel, on Higgle-Hill—that stone which subsequently became known as Whittington's—resolved to mend the ways between the summit of the hill and the low part of the vale ending in Islington. This hermit was a man of some means, and he devoted them to bringing gravel from the top of the hill and laying it along the uneven track, which then, as now, bore the name of "Hollow-Way." By digging out gravel, he gave a place to the folks on the hill, where it was greatly needed; and he contributed cleanliness and security to the vale, where neither had hitherto been known. Travelers blessed the hermit who had turned constructor of highways; the pilgrims to St. Anthony's found their access to the shrine of the saint made easy and pleasant by him; and as for the beneficent hermit himself, his only regret was that, in accomplishing his meritorious act for the good of his fellow-men, he had entirely exhausted all his fortune. The king, however, came to the rescue. He set up a toll-bar, and published a decree addressed to "our well-beloved William, Philippe, the hermit," that he and the public might know wherefore. The king declared that he highly appreciated the motive which had induced the hermit to benefit "our people passing through the highway between Higgle and the Snethfelde, in many places notoriously miry and deep." And in order that the new way might be maintained and kept in repair, the king licensed the hermit to take toll, and keep the road in order, and himself in comfort and dignity. This was the first road-bar erected in England; and William Philippe, the hermit, was the father of that race of turnpike-keepers whose sovereignty of the roads, within fifteen miles of London, came to an end, after a reign of five centuries, on the first day of the month of July of this present year 1864. —*Cornhill Magazine.*

ALL THE EGGS IN ONE BASKET.

There is a famous maxim of the world against the putting of property into a single hazard. A fortune, it is thought, should be scattered. Since it is everywhere inevitably at risk, and the wisest management can throw around it no more than a precarious protection, "Scatter it," says the maxim. Increase the number of your foundations of dependence. Multiply the sources of your hopes. Some will fail, but then some will be the more certain to be left you. Do not put all your eggs in one basket. The corresponding maxim of the gospel is very different, and affords a remarkable instance where the divine rule for a spiritual life appears to the carnal world to be foolishness. The Christian is forbidden to scatter, and commanded to concentrate. His treasure and his hope must all be gathered and entrusted to "one basket." He is distinctly informed that every attempt to do otherwise will be attended with extreme peril to all his immortal possessions. If he treasures which ought to have been de-

posited in the one appointed casket, and which would then have secured it and them for eternity, have been entrusted elsewhere, all, no matter how well-apportioned, will be burned up in the last great bonfire of earthly rubbish.

Here lies the test of regenerated wisdom and worldly folly. Whatever the soul is resting with confidence upon, or is straining to achieve, or shrinks terrified from the failure of, all these trusts and longings and fears must be embosomed and absorbed in the one great personal hope of a gospel salvation. If any man come to Me and hate not his father and mother and wife and children and his own life also, he cannot be my disciple." —*Evangelist.*

A TRUE, STRANGE STORY.

The absolute truth of the following incident is known to many, though the family immediately concerned in it have passed away. Merton Smith, in his early childhood, was a boy of unusual promise; the idol of a doting father, who could scarcely see a fault in him. "Isn't he a likely lad?" the fond parent one day asked of a visitor to whom he had admiringly displayed his child's acquisitions.

"Yes," was the reply; "but such a boy will need careful training; I hope you will think of that."
"I guess he'll train himself, mostly," the father answered; "his mother has her hands full with half a dozen girls to bring up. And I like to see him have a mind of his own; so long as he don't take to anything bad, we shall let him have his way pretty much, I reckon."
Merton Smith did have his own way. He was bright and beautiful; and though sometimes mischievous, and always willful, he was so much the pet and pride of parents and sisters, that he received more caresses than rebukes. His father and mother were neither of them pious, and the former seldom attended divine worship; yet both of them felt shocked and mortified when they found that Merton had begun to use profane and ribald language. The mother entreated, and the father commanded him to give up so foolish and disgraceful a habit; but their efforts were alike fruitless. So he grew to opening manhood a swearer and blasphemer.

It happened one sultry day in August, that, with two or three young companions, Merton Smith went down to the river for a bath. He was more profane than usual; and talked so shockingly as to incur the reproof of one of his comrades less addicted to such folly. At this he became enraged, and let fly a volley of oaths wicked almost beyond belief. Suddenly he stopped; and to the surprise of his companions swam ashore, pale and silent. That silence was perpetual. He never spoke again.

Mental imbecility, too, had taken the place of his once bright talents; and though he lived several years, he was incapable alike of business or enjoyment; having only sense enough left to dress and feed himself, and to roam around his native village, a wreck and a nuisance.

I do not say that the terrible event thus related was the judgment of heaven upon the young blasphemer—retribution being, as I believe and acknowledge, chiefly deferred to a future state; but I know not that we should question the divine right to vindicate sometimes, even here, its outraged majesty; and to show to presumptuous sinners that God "will not hold him guiltless that taketh his name in vain." —*Tract Journal.*

CONSTANT EMPLOYMENT.

The man who is obliged to be constantly employed to earn the necessities of life and support his family, knows not the unhappiness and idleness. To be constantly busy is to be always happy. Persons who have suddenly acquired wealth, broken up their active pursuits, and began to live at their ease, waste away—and die in a very short time. Thousands would have been blessings to the world, and added to the common stock of happiness, if they had been content to remain in a humble sphere, and earned every mouthful of food that nourished their bodies. But no; fashion and wealth took possession of them; and they were completely ruined. They ran away from peace and pleasure, and embraced a lingering death. Ye who are sighing for the pomp and splendor of life, beware! Ye know not what ye wish. Persons who are always busy; and go cheerfully to their daily tasks, are the least disturbed by fluctuations of business, and at night sleep with perfect composure. The idle and the rich are seldom ever contented. They are petulant, fearful, irascible. Bid them good morning, and they scowl. Nature and art appear to have few attractions for them. They are entirely out of their views. While in this state the springs of life are rusting out, and the decay of death has commenced undermining their constitutions.

How to Choose Eggs.—In putting the hand round the egg, and presenting to the light the end which is not covered, it should be transparent. If you can detect some tiny spot it is not newly laid, but may be very good for all ordinary uses except boiling soft. If you see a large spot near the shell, it is

bad, and should not be used on any account. The white of a newly laid egg boiled soft is like milk; that of an old egg compact, tough, and difficult to digest. A cook ought not to give eggs two or three days old to people who really care for fresh eggs, under the delusion that they will not find out the difference; for an amateur will find it out in a moment, not only by the appearance, but also by the taste.

A CURE FOUND.—The cure of diabetes is now effected in a simple manner. It is this: Taking of fresh barley or yeast three or four times a day, at the same time meeting the waste produced by the disease on the system by the free use of Dublin porter, and all the solid nourishing food the patient can take. Cardinal Wiseman has been cured of an attack by this method.

To ejaculate, "God help the poor," is one of the cheapest charities.

Notices.

Messiah's Church (Evangelical Advent)

New York City.
Chapel on Seventh Avenue, between Greenwich Avenue and Twelfth Street. Services every Sabbath at 10 A. M., and 3 and 7 P. M. Also on Tuesday and Friday evenings. All who wait our Lord's return and would labor for the advancement of his cause, and the promotion of his glory in the salvation of men, are affectionately invited to unite with us. The prayerful support and cooperation of Christian friends everywhere is solicited.

The Lord willing, Elder Edwin Burnham will commence a protracted meeting with the Free Evangelical Church in North Attleboro', Mass., on Tuesday evening, Dec. 20, 1864, to continue several weeks. We trust the friends in the surrounding region will come in, and help us in a strong and united effort to save our fellows from impending and everlasting ruin. Brethren, pray for us, that the effort may be greatly blessed of God in the salvation of souls.

C. CUNNINGHAM.

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J. H. VAN DERZEE.

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Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF
COUGHS, COLDS, INFLUENZA, HOARSENESS, CHOP, BRONCHITIS, INFLAMMATORY CONSUMPTION, AND FOR THE RELIEF OF CONSUMPTIVE PATIENTS IN ADVANCED STAGES OF THE DISEASE.

So wide is the field of its usefulness, and so numerous are the cases of its cures, that almost every section of country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other expectorant is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous coughs of the pulmonary organs, which are indicative of our climate. While many inferior remedies thrust upon the community have failed and been discarded, this has gained friends by every trial, conferred benefits on the afflicted that can never be forgotten, and cured too numerous and too remarkable to be forgotten.

We can only assure the public that its quality is carefully kept up to the best it ever has been, and that it may be relied on to do for their relief all that it is ever capable of.

Great numbers of Clergymen, Physicians, Statesmen, and eminent persons, have lent their names to certify the unparalleled usefulness of our remedies, but space here will not permit the insertion of them. The agents below named furnish gratis our AMERICAN ALMANAC in which they are given, with full description of the complaints they cure.

Those who require an alternative medicine to purify the blood, will find Ayer's Cherry Pectoral the remedy to use. Try it once, and you will know its value.

Prepared by J. C. AYER, & CO., Lowell, Mass., and sold by all Druggists.

MASON AND HAMLIN, CABINET ORGANS.

MASON & HAMLIN respectfully invite attention to the fact that their Cabinet Organs are, by the written testimony of a MAJORITY OF THE MOST EMINENT ORGANISTS AND MUSICIANS IN AMERICA, as well as a number of distinguished artists of other countries, declared to be unequalled by any similar instruments; "THE BEST OF THEIR CLASS," also, that they have been remarkably successful in the sale of their numerous Industrial Fairs at which their instruments have been exhibited. They will be glad to send to any one desiring to purchase a full and complete catalogue of styles and prices, with a large amount of this testimony.

CAUTION TO PURCHASERS.—The high reputation of our CABINET ORGANS has frequently induced dealers to represent that other instruments are the same thing; and there is no essential difference between the Cabinet Organs and Organs with various names made by other makers. This is not true. The excellence of our Cabinet Organs which have given them their high reputation are the result not done by the use of inferior materials, but also, in large measure, of essential differences of construction, which, being patented, cannot be employed by other makers. The quality and volume of tone and unrivaled capacity of expression. When a dealer represents another instrument as the same thing as ours, it is usually an attempt to sell an inferior instrument on which he can make a large profit.

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Under the supervision of
REV. J. W. POLAND, M. D.

DR. SWERT will attend to the business department, to whom all orders should be addressed.

Sold by wholesale and retail dealers in medicine everywhere.

NEW ENGLAND BOTANIC DEPOT,
No. 106 Hanover Street, Boston.

DR. POLAND'S
WHITE
FINE
COMPOUND.
THE GREAT AND POPULAR REMEDY
FOR COLDS, COUGH, HOARSENESS, SORE-
THROAT, CROUP AND WHOOPING-COUGH.
CURES GRAVEL,
AND ALL KINDRED DISEASES.

There have been many cures in Boston and vicinity cured by the WHITE PINE COMPOUND, which can be had in cases of Kidney complaints, cured entirely, by taking the White Pine Compound, have been reported by Druggists. Among all the other medicines offered for sale, no one seems to have gained favor like the White Pine Compound. This medicine was first made as lately as the spring of 1855, and then merely for one individual, who was afflicted with an inflammation of the throat. A cure was effected by it. This induced others to apply for the same remedy, and they were cured without a great benefit. The article, however, was not without a name until November following, when it was called White Pine Compound. During that month it was advertised for the first time.

Some time in 1856, an individual, who purchased a bottle for a hard cough, was not only cured of the cough, but also of severe pulmonary complaint, of ten years' duration. This being truly a discovery, the fact was mentioned to a skillful physician, who replied, in substance, that he had never experienced in ten years of his medical career, providing its stringency could be counteracted. If the other article entering into the Compound would effect this, a fortunate case in the history of medicine has not yet been reached, but the hundreds of cures effected by the Compound, in the most aggravated cases of kidney disease, including Diabetes, prove it to be a wonderful medicine for such ailments. A large number of physicians now employ it, or recommend it for such use.

But with the White Pine Compound is so useful in kidney inflammation, it is likewise a wonderful curative in all lung and throat diseases. It so quickly and soothly allays inflammation, that hoarseness and soreness are removed as if by magic. Numerous cases have been reported to the originator, where relief in very severe cases has been experienced in one hour, and a cure effected in twenty-four hours.

There is a very natural reason for this. The bark, which is the main ingredient of white pine, contains a powerful medicinal quality, and the bark of white pine in treating diseases long before the settlement of America by Europeans. One instance confirming this may here be given.

James Carter, a bold French mariner, as early as 1534, sailed along the northern coast of North America, and was the first among discoverers to enter the Gulf of St. Lawrence. On his return down the river he found his men badly afflicted and disabled by what the sailors called the "white pine fever." The Indians employed the bark of white pine in treating diseases long before the settlement of America by Europeans. One instance confirming this may here be given.

A wash of the bark, steeped in water, is exceedingly useful in reducing inflammation and cleansing sore throats. The bark of white pine is found in the big leaves everywhere, and this, doubtless, is one great reason why the White Pine Compound is so favorably received.

The past year has given a great opportunity to test the virtues of the White Pine Compound. It has been used in cases of colds, coughs, and very large quantities of the White Pine Compound have been used with the happiest effects. It speaks well for the medicine, that the people living where it is prepared are high in its praise.

A very large number of important testimonials have already been received from physicians, clergymen, apothecaries, and, indeed, from all classes in society, speaking in the most flattering terms of the White Pine Compound.

Dr. Nichols, of Northfield, Vt., says: "I find the White Pine Compound to be very effective not only in coughs, and other pulmonary affections, but also in affections of the kidneys, debility of the stomach, and other kindred organs."

Rev. J. C. Chase, of Rumney, N. H., writes: "I have for years regarded your White Pine Compound as an invaluable remedy. I can truly say that I regard it as even more efficacious and valuable than ever. I have just taken the Compound for a cold, and it works charmingly."

Hon. P. H. Sweetser, of South Reading, writes: "Having long known something of the valuable medicinal properties of the White Pine, I was prepared, on seeing an advertisement of your White Pine Compound, to give the medicine a trial. It has been used by members of my family, for several years, for colds and coughs, and with the most happy results. I can truly say, with excellent results. Several of our friends have also received much benefit from the Compound. We intend to keep it always on hand."

Rev. H. D. Hoge, of West Randolph, Vt., who is a physician, says: "I find it (the Compound) an excellent medicine in kidney diseases."

Says Mr. S. Boddy, of the 14th Regiment Massachusetts Heavy Artillery, at Fort Tillingham: "The White Pine Compound effected a cure where a fellow was considered in a critical condition by all who knew him. I can fully and substantiate this by men in this company who thought it folly for him to make a trial of it. In colds and coughs men leave the care of the surgeon, where treatment can be had for nothing, and try the White Pine Compound."

No effort has ever been made by the proprietor to introduce it into the army, and yet it has often been purchased by friends of soldiers, to send in packages, and ordered by officers and soldiers, and large quantities have been forwarded by express.

FROM JAMES HOYE.
BRADFORD, N. H., Sept. 1, 1860.
DR. POLAND.—In the fall of 1857 I took a very violent cold, which brought on a very severe cough, pain in side and lungs, and raising blood. I was also very badly afflicted with that trouble some disease, the Asthma Complicated. For three years past I have been very much troubled with my throat and lungs, choking up and raising an immense sight, with a bad cough after raising blood; I felt that my time here must be short unless I soon got relief. The last spring I was induced to try your White Pine Compound, though my faith in it was small. But to my astonishment before I had taken two bottles, my cough was better, the kidney trouble also, and I could now breathe without choking up and raising so much. I have taken nearly three bottles, and am feeling like a new man.

I would add that my father's family is inclined to borrowing my father, mother, and two sisters have been cured of their troubles.

(Many cases of DIABETES have been treated with the White Pine Compound, and the result has shown it to be a wonderful remedy in that so called incurable disease.)

Here is a sample:

MR. ASA GOODHUE,
OF BOW, N. H., was so prostrated by Diabetes, in March, 1859, that neither himself nor any who saw him thought that he could possibly live through the month. As a last resort he thought he would try the White Pine Compound. He procured a bottle for him, he began to take it, and, to the surprise of all, he immediately showed signs of amendment. Eleven months afterwards, (Feb. 23, 1860), in a full statement of his case, he says: "I believe Dr. Poland's White Pine Compound, under God, has been the means of my recovery thus far."

THE WHITE PINE COMPOUND,
GEO. W. SWEET, M. D., PROPRIETOR,

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